

# The Baptist Record

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## SBC establishes peace committee

DALLAS—Affirming that "peace cannot come by war," the Southern Baptist Convention appointed a 22-member "peace committee" to study the causes of controversy within the 14.3-million member convention and recommend possible solutions.

The proposal, offered by a coalition including the presidents of 37 Baptist state conventions and former SBC President H. Franklin Paschall of Nashville, passed by an overwhelming 95 percent margin, SBC registration secretary Lee Porter estimated.

The motion asks the 22-member committee to "determine the sources of the controversies in our denomination, and make findings and recommendations regarding these controversies, so that Southern Baptists might effect reconciliation . . ."

Approving a surprise amendment from the floor, the convention added newly-elected SBC first vice-president Winfred Moore of Amarillo, Tex., to the peace committee as ex-officio member "with full (voting) rights."

Two women members were also added to the committee by the state convention presidents, whose initial plan proposed an all-male 18-member committee plus the SBC president as ex-officio.

The two women, chosen to maintain "balance" on the committee, were Mrs. Christine Gregory of Danville, Va., and Mrs. Jodi Chapman of Wichita Falls, Tex.

Mrs. Gregory is a former first vice-president of the Southern Baptist Convention and former president of Woman's Missionary Union, SBC. Mrs. Chapman is the wife of Morris Chapman, pastor of First Baptist Church, who earlier had nominated Charles Stanley as SBC president.

Charles Pickering of Laurel, president of the Mississippi Baptist Convention and chairman of the state convention presidents, said in an interview after the action that he suggested addition of the two women to give representation to a large number of Southern Baptist (women) deeply concerned about the problems.

Pickering said he sensed there might be an amendment from the floor to add women to the committee, and that he felt the names suggested must be negotiated in advance to maintain balance. In the negotiating process, at least one name was rejected, but Pickering would not say by whom.

The amendment adding Moore as ex-officio was made by Ector Hamrick of Petersburg, Va., who said he was doing so "in the spirit of what happened here yesterday."

Hamrick was referring to the spontaneous nomination and election of Moore, who had run against incumbent SBC President Charles Stanley of Atlanta. When Moore was nominated for first vice-president, Stanley asked him if he would be will-

ing to serve, and hugged him when Moore responded: "Are you asking me to?"

After Hamrick's amendment was introduced, Pickering announced to the crowds packed into the 30,000-seat coliseum that he had checked with

Paige Patterson, president of Criswell Center for Biblical Studies in Dallas and key figure in the "conservative/moderate" controversy, and Patterson had no objections.

In an interview afterwards, Pickering said he felt a moral obligation to

check the addition of Moore's name with Patterson, explaining that the state convention presidents had given a solemn pledge to maintain balance on the committee.

Little opposition was expressed to the peace plan during debate on the proposal.

At one point, Ed Drake, Dallas attorney and member of First Baptist Church, Dallas, argued that the "crisis committee" was not really needed, because the "crisis" had already passed. Drake estimated the committee study would cost \$50,000 and the money could better be spent on SBC "Bold Mission Thrust" projects.

Bill Hickem, president of the Florida Baptist Convention and pastor of Riverside Baptist Church, Jacksonville, countered that if some things are not solved within the SBC, "there will be no Bold Mission Thrust." Hickem pointed out that the committee was not a "crisis" committee but a "peace" committee.

Hickem said he felt the plan gives Southern Baptists an opportunity to talk to each other instead of talking about each other, and to do it "within the family" instead of outside the family.

Asked if a clause in the motion urging "all Southern Baptists to exercise restraint and refrain from divisive action and comments" was aimed at muzzling SBC agency heads, Hickem said the motion was not designed to gag anyone.

Following the action, Pickering said he felt adoption of the plan was an answer to prayer.

"I've never seen so much prayer on both sides of the issue," Pickering said. "I believe God will solve our problems, working through the 22 men and women elected so overwhelmingly by the convention."



The bonds of prayer

When the presidents of the 37 state conventions which cooperate with the Southern Baptist Convention hosted a prayer meeting Sunday afternoon (June 9) it attracted scores of Southern Baptist leaders. In the group above, from left, are Milton Ferguson, president of Midwestern Seminary, Kansas

City; Roy C. Honeycutt, president of Southern Seminary, Louisville; Winfred Moore, pastor of First Church, Amarillo, Texas, and Charles Stanley, SBC president and pastor of First Church, Atlanta. — Photo by John McFyre

## Yates joins Executive Committee

DALLAS—Three laypersons were elected Wednesday as officers of the Executive Committee of the Southern Baptist Convention for 1985-86.

David C. Maddox, a contractor and real estate developer from Fullerton, Calif., was elected chairman at the committee's organization meeting during the annual meeting of the SBC here.

Maddox, a member of First Southern Baptist Church in Anaheim, served the past year as vice chairman of the Executive Committee. He defeated Jimmy Jackson, pastor of Whitesburg Baptist Church, Huntsville, Ala., for the post.

New vice-chairman is Harmon

Born, president of Beaudry Ford, Atlanta, Ga. Born is a member of The Rock Baptist Church, Tex. Ga.

Mrs. Lois Wenger, a businesswoman from Orlando, Fla., was reelected recording secretary. She is a member of First Baptist Church, Orlando.

In other actions during the meeting, Executive Committee members:

—Adopted unanimously a resolution expressing a commitment to pray daily for the work of the SBC's peace committee elected earlier in the day to recommend possible solutions to controversies that have divided the denomination in recent years. Two members of the Executive Committee, Born and John Sullivan, pastor of

Broadmoor Baptist Church, Shreveport, La., are members of the special committee.

—Expressed appreciation for the leadership of outgoing chairman W. Dewey Presley, a Dallas layman.

—Welcomed five new members, C. Ray Fuller, a director of missions from Joliet, Ill.; Benny J. King, pastor, First Southern Baptist Church, Northglenn, Colo.; Rich Liner, pastor, First Baptist Church, Hendersonville, N. C.; James M. Morton, Jr., pastor, Trinity Baptist Church, Livermore, Calif.; and James F. Yates, pastor, First Baptist Church, Nashville, Tenn.



James Yates

SOUTHERN BAPTIST HISTORICAL  
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# Editorials..... by don mcgregor

## Always right of center

Southern Baptists are still pretty well divided in their concepts of how to go about their business, according to actions at the Southern Baptist Convention last week in Dallas.

The convention started out in good spirits and relative harmony, but before it was over it had run afoul of some of the stormiest controversy ever to trouble the annual gathering.

This had been a year in which both sides of the controversy had spent a great deal of effort in recruiting followers to attend the convention to support their causes. It resulted in the highest registration of messengers ever, 45,431. This lacked only 313 messengers to double the previous high registration of 22,872, which was in 1978 in Atlanta.

Logistics were handled amazingly well, but it meant that to gain admittance to the convention hall or to one of the two overflow areas one had to have a messenger's badge and ballot or some other working credentials.

Before the convention began there had been expectations that there would be sharp exchanges and serious challenges during the course of the meeting, but through almost a day and a half there was little to trouble the waters. Charles Stanley, pastor of First Church, Atlanta, Ga., had been re-elected, as expected, by a 55-45 vote, not considered to be a large margin due to the fact that Stanley was anticipating his second term, which has been a tradition. He was being challenged by Winfred Moore, pastor of First Church, Amarillo, Texas.

But the vote that elected Stanley had gone smoothly.

Later on the first day what ap-

peared to be a spur-of-the-moment action led to the election of Moore as first vice-president. Ray Allen, Blacksburg, Va., pastor, nominated Moore.

His action was totally unexpected. Allen himself indicated that it had been a decision of only 20 minutes earlier; and when Allen made the nomination, Moore had been cornered by reporters and was not aware of what was going on.

Because the convention constitution requires that the person nominated give consent, Moore was called to the platform and asked if he would agree. Still unaware of the situation, Moore captivated the crowd when he put his arm around Stanley, who was presiding, and said, "Are you asking me to do this?"

Also nominated for a second term was Zig Ziglar by Billy Weber of Dallas. Ziglar was the fundamentalist (conservative) candidate. There was a second moderate (conservative) in the race, Henry Huff of Louisville, Ky., who was nominated by T. L. McSwain of Kentucky.

In the presidential balloting Moore had received 19,795 votes to Stanley's 24,453. Both candidates received more votes than had ever been cast in a presidential race before.

Any thought that the two moderates in the vice-president's race would split the vote and cause Ziglar to be re-elected evaporated when the results were announced and Moore had won with 22,791 votes. Ziglar received 10,957.

It was an electric moment at the convention when Moore was nominated for first vice-president and even more so when the election results were noted.

Later five candidates were nominated for second-vice-president; and Huff, the moderate candidate, and W. O. Vaught of Little Rock, Ark., the fundamentalist candidate, wound up in a run-off. Huff won by 9,302 votes to 7,334 for Vaught.

Until Wednesday noon the open voting trend continued, and at noon the moderates had won another victory. That victory, however, signalled the beginning of the end of their comeback and led to complete domination by the president for the remainder of the convention.

It also led to what later came to be the most significant point in the convention proceedings.

Moderates had tried to replace the entire report of the committee on committees for nominees for the committee on boards by substituting for that report the presidents of the state conventions and the presidents of Woman's Missionary Union conventions of the states. The committee on committees is mandated by the constitution to nominate two from each state for the committee on boards, one of which must not be an employee of a church or denominational agency.

Stanley ruled that the committee on boards report could only be amended on a state-by-state basis. Some messengers protested, and a ballot vote resulted on whether to sustain or

override Stanley's decision.

At noon on Wednesday the result was announced that Stanley's ruling had been overridden by messenger vote.

There was no Wednesday afternoon session, and political machinery was put into motion during the afternoon. Stanley made an unscheduled appearance before the conference of evangelists that afternoon, and both he and Sam Cathy of Arkansas pled for renewed zeal in voting. Cathy was quoted in a news room press release as saying, "People who don't believe the Bible can be mean as all hell."

Stanley said, "What we are dealing with tonight is at the heart and core of our convention," and he was right about that. The control of the committee on boards is the critical issue. He added, "I believe we have extended a long, warm hand of cooperation. I don't know that that's what we are receiving." He soon dropped his hand; however.

At the beginning of the evening business session, parliamentarian Wayne Allen of Memphis stepped to the microphone to declare the morning vote overriding Stanley to be out of order. During the afternoon he had found a flaw in the language of the bylaws in No. 16, which says, "The Committee on Boards, Commissions, and Standing Committees shall be composed of two (2) members from each qualified state, who shall be nominated to the Convention by the Committee on Committees."

Without doubt, the bylaw simply is charging the committee on committees with providing a slate of nominees for the committee on boards for consideration by the convention; but Allen declared that only the committee on committees can nominate persons for the committee on boards; and, indeed, that's what it says. That decision caused challenge after challenge, however, and repeated calls for points of order, which largely were ignored by Stanley. Once when the president was challenged for ignoring the calls for points of order, Stanley said, "I recognized no points of order, so there was none."

Later Allen was challenged on his ruling by the quotation of bylaw 32, which states, "The adoption of recommendations contained in reports to the Convention shall not bind the Convention on any other matters in the body of the reports; but the Convention reserves the right to consider and amend the body of all reports."

He declared that there is a difference between nominations and reports.

The challenges continued until Moore finally stepped to the microphone and asked that they be halted. He was accompanied to the platform by John Sullivan, Shreveport, La., pastor.

With the election of two moderate vice-presidents, and the overriding of Stanley's ruling on the committee on boards election, the moderate faction had seen hope. It faded away, however, as it became obvious that the fundamentalist group could rouse its



troops to action when the need arose.

It is a fact that the idea of replacing the entire slate for the committee on boards with state convention presidents and WMU presidents would not be practical. At one point in recent Mississippi Baptist history both the state convention president and the WMU president were church employees. This possibility would have to be checked for each state, for it violates the bylaws.

It is also a fact, however, that during the morning as the discussion revolved around whether to vote on possible replacements state by state or as an entire list of state convention presidents and WMU presidents, parliamentarian Allen remained silent. It was only at the night session after Stanley's ruling had been overridden that he came forth to declare that only the committee on committees could nominate members for the committee on boards.

It is also apparent that Southern Baptists are still somewhat evenly divided and neither side plans to give up much of anything.

What is to happen? There is no way of knowing. Many were saying this year, "We'll find out next year."

We've been saying that for six years.

A peace committee was named this year, the results of efforts initiated by Charles Pickering, Laurel attorney and president of the Mississippi Baptist Convention. The committee proposal was presented to the convention by Franklin Paschall, a former SBC president. It had been formulated by the body of state convention presidents and shaped in many late night meetings.

Paschall told the convention that Southern Baptists are pitting power against power, "a no win situation." Whoever wins, we all lose, he said. He noted that the better way is in praying and talking. "Peace cannot come by war," he added. He said it would be better to use the energy in Bold Mission Thrust.

Bill Hickem, president of the Florida convention, said that if some things are not solved in the Southern Baptist Convention, there will be no Bold Mission Thrust. This is an opportunity to speak to each other rather

than about each other, he said.

In his final word on the committee on boards, Stanley said that the nominations made by the committee on committees for the committee on boards "cannot be rescinded, amended, or appealed." That would leave the nomination of agency and institution trustees in the hands of people tied directly to the president of the convention.

It should be obvious that in a Baptist setting, no matter how awkward the wording of the bylaws might be, it is not intended that the president of the convention, no matter who he is, should have such power over the determination of the agency and institution trustees. Yet that was the ruling this year.

Perhaps that's what Southern Baptists want. Perhaps it's not. We will be called on to decide.

The Southern Baptist pendulum swings back and forth, and it continues in whatever direction it's going until Southern Baptists turn it back. The only time it is strictly in the middle is when it crosses the middle as it moves back and forth. This is true in any democratic operation. Southern Baptists must and will decide how far they want the present movement to go, and then they will turn it back.

Our concern must be for what happens to us while the pendulum is far to either side as it swings. And remember, there are no liberals. We are all conservatives of varying concepts. And the pendulum, wherever it swings, is always right of center.



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# Officers election takes prime spot

As in recent years, interest in the election of a president for the Southern Baptist Convention took the prime spot of messenger interest in Dallas.

More than twice the number of messengers ever registered voted in the presidential election between incumbent Charles Stanley of Atlanta and Winfred Moore of Amarillo, Tex. Stanley is pastor of First Church, Atlanta, and Moore is pastor of First Church, Amarillo. Stanley's vote totaled 24,453 and Moore's was 19,795. One convention watcher noted that the loser this year got more votes than the winner ever did before.

And Registration Secretary Lee Porter of Nashville said that this was the highest percentage of registered messengers to vote. Of the 45,049 registered at the presidential vote, 98.2 percent voted, as compared to the previous high voting of 92 percent of registered messengers.

Interest in the presidential election

is also reflected in the number of people who did not vote in the next election, that of first vice president only a few hours later. Only 34,049 of the then registered 45,187 messengers voted for the first vice president. A total of 10,119 people had disappeared at voting time.

Moore of Amarillo received 66.9 percent of the vote over Zig Ziglar, incumbent first vice president, and a layman from First Church, Dallas; and Henry Huff, a layman from Crescent Hill Church, Louisville, Ky.

Huff later won as second vice president over a field of six which included two women. They were W. O. Vaught of Little Rock; Mrs. Russell (Helen) Begaye, Arlington, Tex.; Dan Yearly, Coral Gables, Fla.; Mrs. Earl (Maurice) Johnston, San Antonio, Tex.; and Oliver Wolfenbarger, Knoxville, Tenn. Vaught won in the primary, with 6,730 votes to Huff's 2,998, but Huff won in the runoff.



Healing hug

Much of the tension in the Dallas Convention center was eased when Winfred Moore, left, pastor of First Baptist Church in Amarillo, Texas, was unexpectedly nominated for first vice-president of the SBC after losing to Charles Stanley, pastor

of First Baptist Church in Atlanta in the presidential balloting. Stanley called Moore to the platform to ask if he would allow his nomination for first vice-president. The humor and good-feeling of the moment relaxed the crowded convention hall.

## Summer missionaries start work in state

Twelve student missionaries are working this summer in Mississippi. They represent eight states, in addition to Mississippi. Their support comes from Baptist Student Union and the Home Mission Board.

In-state assignments were made by Richard Alford, consultant, Cooperative Missions Department, Mississippi Baptist Convention Board. The students began their summer duties on May 28, and will continue for ten weeks.

Anthony (Tony) Marshall, from Eufaula, Okla., student at Central State University, Edmond, Okla., is at the Seamen's Center, Pascagoula.

Margie Lynn Weeks of Pittsboro, Miss., student at Northwest Mississippi Junior College, Senatobia, is working in Big A Clubs at Gautier.

Jacque Cook, Chillicothe, Mo., student at University of Missouri, was assigned to the First Indian Baptist Church, Pascagoula.

Dee Hardin, West Carrollton, Ohio, student at Cumberland College, Williamsburg, Ky., was assigned to the Crisis Center, Simpson County.

Paul Wilcox, South Carrollton, Ky., student at Union University, Jackson, Tenn., is at Camp Lakeside, Tallahatchie County.

Greg Huteson, Austin, Tex., student at Dallas Baptist University, and Jonathan Sisson, Roswell, N. M., student at Wayland Baptist University, Plainview, Tex. are working in Northwest Baptist Association.

Rodney Lehman, Kress, Tex., student at West Texas State University, Canyon, Tex., and Phelan Dunn Nichols, of Olive Branch, Miss., student at Northwest Mississippi Junior College, are involved in resort missions in the vicinity of McComb.

Dana Burgess of Camp Hill, Ala., student at University of Montevallo, Ala., is working at Christ Temple Baptist Church, Moss Point.

Lesley Marie Shivers of Pearl, Miss., student at Hinds Junior College, and Terri Willoughby, Pascagoula, Miss., student at Mississippi Gulf Coast Junior College, are working at the Christian Social Ministries Center, Clarksdale.



Summer missionaries working in Mississippi are (L to R) Phelan Nichols, Rodney Lehman, Jacque Cook, Jonathan Sisson, Dee Hardin, Greg Huteson, Margie Weeks, Tony Mar-

shall, Lesley Shivers, Paul Wilcox, Terri Willoughby, and Dana Burgess.

# The Baptist Record

## Establishes peace committee

# SBC re-elects Stanley as convention president

By Tim Nicholas

Despite disputes over whether the troubles of Southern Baptists are theological or political, their convention proceedings in Dallas last week leaned toward the political.

The election of the president was between a moderate and a fundamentalist—Charles Stanley versus Winfred Moore. Both candidates call themselves inerrantists, but their politics are different.

The election of a peace committee balanced between the two factions contending for power in the conven-

tion was approved by messengers after a number of peace proposals were combined by the state convention presidents.

And the conduct of the platform itself was the subject of accusations of political manipulation primarily concerning an attempt to overturn the nominations to the committee on boards by the committee on committees.

Perhaps the most charming moment of the entire convention came after the defeat of Moore in the presidential election. Stanley drew 24,453, or 55.3 percent of the vote against Moore's 19,795, or 44.7 percent. The convention, held in Southern Baptists' heartland, attracted 45,431 messengers, almost doubling the 22,872 messengers for the 1978 convention in Atlanta, the previous high. The virtual glut of people had to meet in three rooms in the Convention Center causing slight delays in voting results, but most messengers comported themselves with good humor throughout.

During a heavily promoted pre-convention presidential election campaign, both nominees announced their candidacy, making clear to Southern Baptists that Stanley leaned toward

the fundamentalist point of view, Moore toward the moderate point of view.

The election of president was over and nominations for first vice president were being made—Zig Ziglar of Dallas, who had just served a term as first vice president, and Henry Huff of Kentucky. Then a messenger decided on the spur of the moment—without clearing it with Moore—to nominate Moore for first vice president. President Stanley asked Ray Allen of Virginia if he had checked with Moore and it was indicated that Moore was having a television interview nearby. Stanley asked Moore if he would allow his name to be placed in nomination and Moore misunderstood, he explained later, and walked to the platform, joining Stanley. Moore said he had not understood the question and Stanley asked if Moore would consent to place his name in nomination for first vice president. Moore quipped, "Are you asking me to do that?" The two embraced to the laughter and applause of the house. Moore took the election with 66 percent of the vote—which totaled nearly 10,000 fewer ballots than the

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# Pastors hear Criswell in Texas-sized finale

DALLAS—Southern Baptist pastors packed the 20,000-seat Dallas Convention Center to give a Texas-sized finale to the largest Southern Baptist Pastors' Conference in their 50-year history.

Their heroes were obvious in ovations given to the patriarch pastor of Southern Baptist conservatism, W. A. Criswell, pastor of Dallas' First Baptist Church, and to Southern Baptist Convention President Charles Stanley of Atlanta.

Outgoing pastors' president O. S. Hawkins of Fort Lauderdale, Fla., estimated there "may have been 25,000" at the final session. He said he was counting people who had to stand around the wall.

Fourteen speakers and more than that number of musicians helped focus attention on an upbeat theme, "Tracing the Rainbow Through the Rain... Preaching the Precious Promises."

But the pastors saved their biggest attraction, Criswell, for the concluding presentation and he didn't disappoint them.

In a message which he said he'd given more preparation to than any he'd ever delivered, the silver-haired pastor of Southern Baptists' largest congregation (20,000) traced a pattern of decline he said had befallen victims of neo-orthodoxy and German higher biblical criticism.

This pattern led to the downfall of British Baptists and the censuring of Charles Haddon Spurgeon, Criswell said. He said there's a lesson in this for Southern Baptists.

"Whether we continue to live or ultimately die lies in our dedication to the infallible Word of God," Criswell said.

He claimed that the very future of Southern Baptists' missionary enterprise lies in their faithfulness to the Word of God. If higher criticism continues to grow like a parasite in our seminaries, he said, "there will be no missionaries to hurt—they will cease to exist."

Criswell closed on the hope that "we can experience in our midst a great revival... our mighty God is marching on... Glorious triumph is coming... our greatest days are yet to come."

He cited revival occurring in Korea, South America, and Africa, then asked: "Why not America and why not now?"

As Baptist churches and Baptist people, he said, we need each other. Southern Baptists, he noted, are a vast denomination with a strong, vital missionary movement. Apparently quoting a poem, he said God "has whispered and said to me that if my people rise, I will answer them from the swarming skies..."

"God grant it! Amen!"

SBC President Stanley received two standing ovations in a brief appearance at the final session—one when he declared that Southern Baptists will send "a very certain signal to the world that we still are bound to



## 1985-86 Pastors' Conference officers

The largest Southern Baptist Pastors' Conference in history, with several crowds in the 20,000 range, met in the Dallas Convention Center. Elected officers for next year's meeting in Atlanta were, from left, Dwight Reighard, pastor of New Hope Church, Fayetteville, Ga., secretary-treasurer; Morris Chapman, pastor of First Church, Wichita Falls, Texas, president; and Ned Mathews, pastor of Parkwood Church, Gastonia, N.C., vice-president. — Photo by David Haywood

the Word of God as the revelation of God."

But Stanley also said he wants a second signal to go out from this convention: that Southern Baptists still know how to be forgiving and loving toward one another.

As he stepped from the microphone, the conference audience jumped to its feet again for sustained applause.

In an afternoon session, Criswell nominated Morris Chapman, pastor of First Baptist Church, Wichita Falls, Texas, as the 1986 president of the pastors conference. Chapman was elected by acclamation.

Other new officers are Ned Mathews, pastor of Parkwood Baptist Church, Gastonia, N.C. vice-president; and Dwight Reighard, pastor of New Hope Baptist Church, Fayetteville, Ga., secretary-treasurer.

Calls for reconciliation between feuding factions in the SBC were interspersed with continuing accusations that liberal teaching is sapping the denomination of its spiritual power.

Barefoot Hollywood evangelist Arthur Blessitt begged Southern Baptists "not to embarrass Jesus before the world." He said a lot of people came to Dallas expecting to see a fight, but he came "expecting a revival."

About midway through telling how he has spent the last year carrying a 6-by-12-foot cross throughout India, Blessitt took off his shoes to show them he had not suffered because of following Jesus.

Edwin Young, pastor of Houston's Second Baptist Church, also called on his fellow pastors to get down on their knees together to seek God's help in solving their differences.

"The real enemy is not your brother—it's old slewfoot, the devil," Young said.

Expressing concern over the declining harvest of baptisms the past 30 years, Young said he felt there are some in Southern Baptist seminaries who have gone too far in offering other explanations for both Old Testament

and New Testament miracles.

But he said he believes the majority of those who teach in Southern Baptist schools and seminaries are "warmhearted, conservative evangelicals." Whatever problems do exist in such schools, he said, can be handled by their trustees and presidents.

Former SBC President Adrian Rogers of Memphis also got standing applause as he preached on seven principles that gave young David victory over the Philistine giant Goliath: preparation, perspective, purpose, progression, protection, power, and praise.

Robert Hamblin, the Southern Baptist Home Mission Board's vice president for evangelism, urged the pastors to lead out in "Good News America, God Loves You," a simultaneous evangelistic effort in the spring of 1986.

"It is not our politics that will bring people to Christ," he said. "We must pray and depend upon God... who alone can quench the spiritual thirst in our land."

From across the Atlantic, Pastor R. T. Kendall, Westminster Chapel in London, said the evangelistic outlook in England is bleak. But he said that if the 20,000 pastors "would fall to their knees and desire this blessing of God, we can go back to our people and say, 'Should Jesus tarry, time is on our side.'"

Another pastor who served briefly as a Southern Baptist missionary to Africa, Tom Elliff, said the Word of God is "absolutely true and absolutely sufficient to solve every problem of life. Every true believer should immerse himself in the Word of God. Try to master the Bible and you will discover that it will master you." Elliff is pastor of Applewood Baptist Church, Wheat Ridge, Colo.

A telegram from President Ronald Reagan expressing his unity with the spiritual values of the group was read to the pastors by Hawkins, the 1985 president. Reagan had been invited but could not attend the sessions.

# First, McComb, at work to start Ohio church

"First Church, McComb's first mission team to Columbus, Ohio had a very profitable trip," reports Harold D. Fleming, minister of education. They were able to survey approximately 1500 of the nearly 10,000 homes in the Sawmill Road area. The survey revealed 150 prospects with over 25 persons saying that they were willing to be enrolled in Bible study.

A couple from Southwestern Seminary is working in the Sawmill Road area this summer, following up on prospects discovered. They are also conducting a Bible study, continuing the door to door survey, and working with other teams from First Church, McComb, as they go to Columbus.

This effort of the McComb church resulted from Bold Mission Thrust and its goal to start new churches all across the United States. In 1984, First Church, McComb, contacted the Home Mission Board about the possibility of starting a new church. The Home Mission Board recommended a number of state conventions for the church to contact. Two possible locations were selected.

Alan Day, pastor and Harold Fleming, minister of senior adults and administration, talked with local leaders in these two locations. John Morgan, a member of the Missions Committee of First Church, flew Day and Fleming to Ohio to survey the locations and meet the local leaders.

The Missions Committee studied the report from these locations and recommended that First, McComb, enter into an agreement with Highland Church, Grove City, Ohio, to begin a new work in the Sawmill Road area of Columbus, Ohio.

The two churches in cooperation mailed a letter and brochure to every resident of the Sawmill Road area tell-

ing them of the desire to establish a Southern Baptist Church in the area. On April 26, 1985, twelve men and women from First Baptist Church left McComb for Columbus. They were Ernestine Felder, Kathleen Hicks, Jane Wilkinson, Ken Wilkinson, Forrest Adair, Vince Woodcock, Dave Luzader, Robert McGehee, Jim Jackson, Bill Hamilton, Johnnie Williams and Harold D. Fleming. They spent one week knocking on doors, conducting a People Search, witnessing, and seeking to establish a nucleus for a Bible study group. A prospect file was developed from the People Search.

Highland Church, with Glen Stern, pastor, and Bill Barner, director of missions for the Greater Columbus Baptist Association, helped to follow up on those who expressed an interest in Bible study and worship.

Highland Church is located approximately 20 miles from Sawmill Road. First, McComb, plans to take five teams to Columbus during 1985.

Another team was to go the last of May. The third team will include youths who will conduct Backyard Bible Clubs, puppet shows, witnessing and presentation of a musical. Also, they will work to enroll children and their parents in Bible study.

The plans for the fourth and fifth teams are tentative. The fourth team will go to lead in an evangelistic crusade. Plans are to be meeting regularly as a mission church by this time. Highland and the Greater Columbus Baptist Association are making arrangements for a location to meet weekly for Bible study and worship.

The fifth team will be to help train local leadership. If all goes as planned, the staff of First, McComb, will

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**Truth**

in  
**CONCERT**  
At

**First Baptist Church, Brookhaven**  
**Friday, June 21 — 8:00 PM**



T. J. WOOD  
State Coordinator

**TRAVEL WITH  
MEIER INTERNATIONAL  
STUDY LEAGUE**

**Personally Escorted By  
Tom Wood**

**GO TO THE HOLY LAND**

**\$999**

Round Trip N.Y.

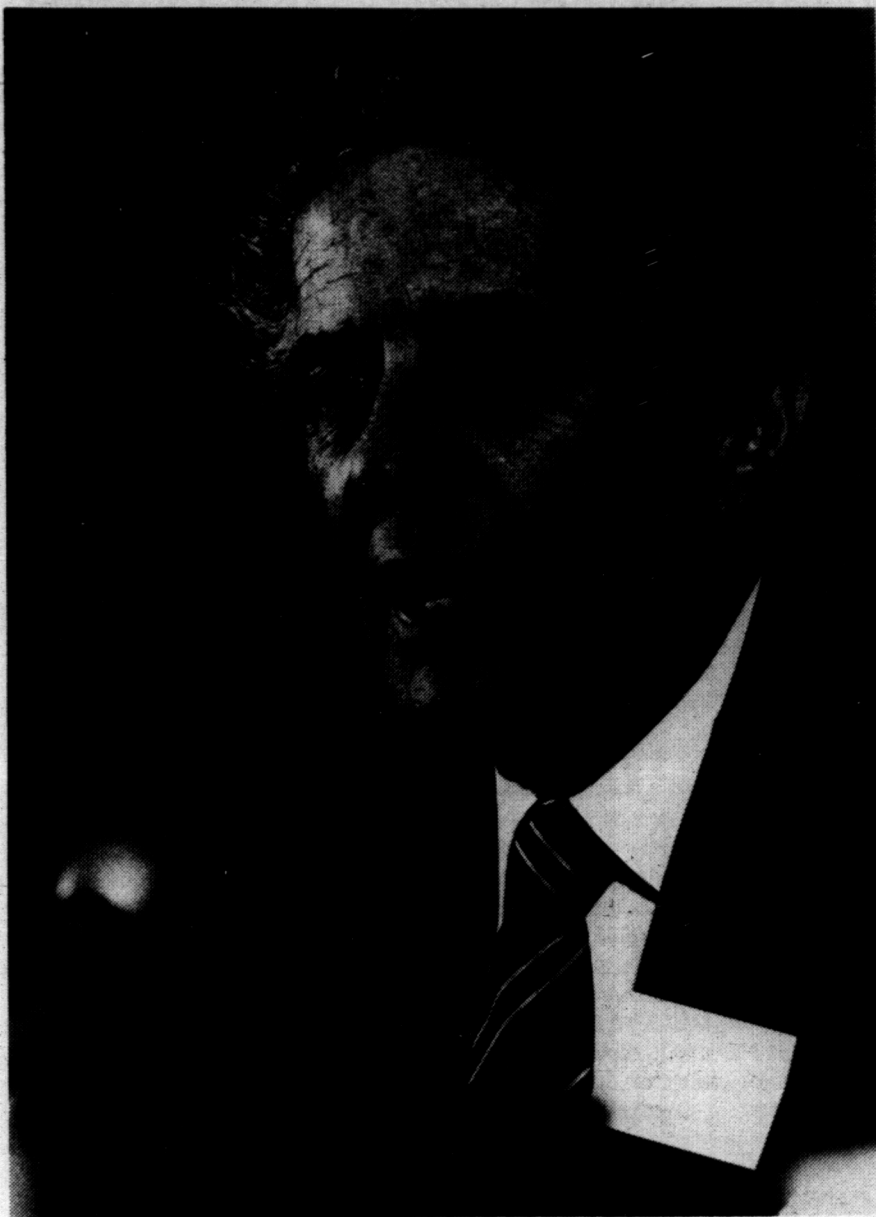
**8 DAYS**

**Study, See and Learn**  
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## A loss and a win

Winfred Moore, pastor of First Baptist Church of Amarillo, Texas, lost in the presidential voting of the Southern Baptist Convention despite getting more votes (almost 20,000) than the total attendance at most SBC meetings. But by the time he held the "loser's press conference" he had been elected first vice-president. — Photo by Mark Sandlin

## Lottie misses 1984 goal but shows record increase

RICHMOND, Va.—Final receipts for the 1984 Lottie Moon Christmas Offering showed the biggest dollar increase ever, but fell \$1.2 million short of the \$66 million goal. When the books closed May 31 the total was \$64,775,763.83 or 98.1 percent of the goal.

Although gifts fell short of the goal, the 1984 report was full of good news, noted Carl Johnson, Southern Baptist Foreign Mission Board treasurer. "You have to be pleased when an offering increase comes close to being three times the rate of inflation," he said.

The increase came during a period when world hunger and relief gifts also reached a new high. Southern

Baptists gave a record \$7.2 million for overseas relief in 1984 and have already given more than \$5 million in the first four months of 1985.

The Lottie Moon increase of \$6.75 million was more than 50 percent larger than the 1983 increase, said Johnson. Some field capital requests based on the \$66 million goal will have to be cut, he added, but the cuts will not be as severe as last year's.

Southern Baptists have an excellent opportunity of reaching the 1985 goal after three years of shortfall, said Johnson. For the first time since 1975, less than 10 percent increase — 8.07 percent — will be needed to reach the goal. The 1985 goal is \$70 million.

## City of David becomes a park

JERUSALEM, Israel (EP) — The gates of the City of David have been opened with the dedication of an archaeological park on the site where David made his capitol 3,000 years ago.

The site, located south of the present Old City, includes a stepped structure believed to be the support wall of David's citadel and an ancient tunnel access to the upper end of "Warren's Shaft." This is where Israelites drew water from Gihon

Spring without leading the protection of the city walls.

The park is expected to be one of the most popular tourist attractions in Israel, and will be extended southward in the future when archaeological work in the lower part of David's City is completed.

An 18-meter high stepped structure, originally thought to be connected with the family tomb of the House of David, is now thought to be a support wall for David's Citadel.

# Musicians hear Pollard, pay tribute to Roberts

By Don McGregor

Southern Baptists should not make the Bible their God, Frank Pollard warned as he spoke during the final session of the Southern Baptist Church Music Conference meeting at First Church, Dallas.

Pollard, president of Golden Gate Seminary, said that "God has given to us the dignity and danger of decision."

"I believe that the Bible is everything that it says it is," said Pollard. He was addressing almost 1,500 church musicians and guests at First Church. "I am an inerrantist. I believe in the verbal, plenary inspiration of scripture. I believe that the Bible is the word of God, but it is not God.

"Jesus Christ is the Word of God with a capital W," he said. "We need to be lifting up the Lord Jesus Christ."

Pollard challenged the church musicians and guests to follow the servant leadership model and catch the evangelistic, missionary vision of the apostles.

"They did not offer a creed. They offered Christ," he said. "They did not offer rules. They offered a relationship. They shared Christ with their world, and we must share our Lord Christ.

"The world will never be won by the ego-maniac who is hung up on his own authority," he said. "When Christ is in the heart of the messenger, Christ will be the heart of the message."

The speakers during the music conference included W. A. Criswell, pastor, as the conference program was integrated into the church's worship services.

During the course of the conference the musicians paid tribute to Truitt Roberts, minister of music at First Church, Starkville, who died of a heart attack on the Saturday before Easter Sunday. On the Saturday before his death, Roberts had been one of the directors of a 700-person bell choir made up of the combined groups from 57 bell choirs in churches.

Several speakers urged the church musicians to make a "personal encounter with Jesus Christ their foundation for music ministry and to make 'praising God' their goal.

Wesley Forbis of the Church Music Department of the Sunday School Board asked the church musicians to examine the underlying philosophy behind their ministry, warning against making self, secular humanism, or liberation theology their philosophical foundation.

"Liberation theology is a terrorist time bomb at the foot of the cross," he said. "Christ came as redeemer, not as a social reformer. We are evangelizers, not civilizers.

"Good news in Christ—this is the basis, this is the bedrock, this is the source for musicians on mission."

Criswell examined the biblical examples of music in worship, stressing, "There is something about singing the songs of Zion that lifts our very souls to God. I don't think we can praise God too much."

As would be expected in the music conference, the performance of music was a major portion of the program. Mississippi Baptists were represented in those performances by a 20-minute concert presented by R. L. and Beth Sigrest, music evangelists of Yazoo City.

Those attending the music conference also heard a 200-voice Baptist all-state youth choir from Texas, what was probably a 100-piece Baptist all-state youth band from Texas, a 150-voice organization of Texas Baptist ministries of music, and the combined presentations of all three.

Also there was performance by the organization of ministers of music from Oklahoma Baptist churches. This choir was directed by James Woodward, dean of the School of Fine Arts of Oklahoma Baptist University, Shawnee, Okla.

The Texas youth choir was under the direction of Loyd Hawthorne, associate professor of music at Hardin-Simmons University, Abilene, Tex., and the band was directed by Jim Hansford, Wayland Baptist University, Plainview, Texas.

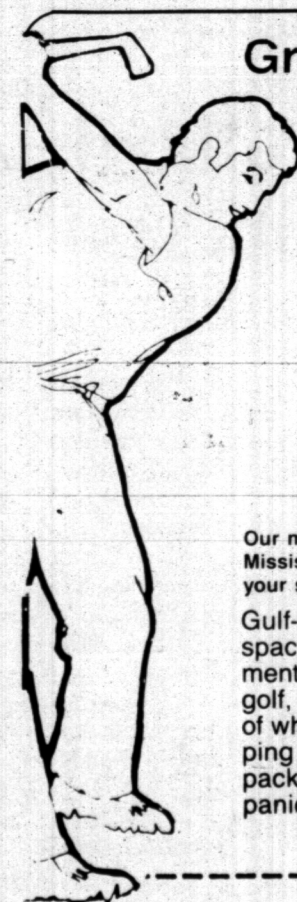
When those two groups performed with the Texas Baptist ministers of music, the two conductors directed the music. Others concerts were presented by the piano and organ duet

of Neilson and Young of Dallas and by The Southwestern Singers, directed by Robert L. Burton, chairman of the conducting department at Southwestern Seminary; the Southern Seminary Choir, directed by Milburn Price, dean of the School of Church Music at Southern Seminary; and the choir and orchestra of First Church, Roanoke, Va., directed by Doyal Spence, minister of music.

There was an organ recital by Joyce Jones, professor of organ at Baylor University, Waco, Texas. And one of the early favorites was the Sunset Serenaders of Cliff Temple Church, Dallas. This is the choir for senior adults in the church and is directed by James F. Palmer. It is made up of 80 voices, and the choir sang 10 numbers from memory. A member of the choir is Thomas Ramsey, who wrote "I Won't Have to Cross Jordan Alone" and was an early member of the Stamps Quartet.

In business session, the church musicians awarded honorary life memberships to Paul Stewart, director of the church music department, Alabama Baptist State Convention, and Bob Lawrence, former director of church music departments in the Northern Plains Baptist Convention and the Colorado Baptist General

(Continued on page 6)



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# Women hear pleas to maintain "First Love"

DALLAS, June 10 — Southern Baptist women heard two days of pleas to maintain their "First Love" and warnings that they face a rebuke from God if they forsake it.

More than 2,000 participants explored the "First Love" theme in four sessions in the Dallas Convention Center Arena at the 97th annual meeting of Women's Missionary Union, auxiliary to the Southern Baptist Convention.

In business sessions, they re-elected Dorothy E. Sample of Flint, Mich., as national president of the 1.1-million-member women's auxiliary and Betty Gilreath of Charlotte, N.C., as recording secretary.

Several speakers cited biblical references to how God threatened to withdraw from the Ephesian Christians unless they repented and returned to the "First Love" they had forsaken — the love of Jesus Christ which overflows in missions.

"Southern Baptists may be earning the same rebuke," Sample warned. "We're intensely busy and perhaps tensely concerned about the condition of the denomination. Are we in danger of falling from the lofty ideal of our First Love?"

"Perhaps leaving their First Love also included lack of love for their brothers and sisters," WMU Executive Director Carolyn Weatherford said of the Ephesian Christians.

William M. Pinson Jr., executive director of the Baptist General Convention of Texas, said many careful students of the Scriptures believe the zeal of the Ephesians to ferret out the

false apostles and to maintain the right doctrine caused them to develop an unloving spirit.

"The history of the Christian movement demonstrates that disputes over methodology, doctrine, and ecclesiastical structure result in diminishing evangelistic and missionary zeal."

Love and truth, he said, must go together.

"Repent of what we have said or done that undermines missions," Pinson urged. "Repent of letting our love for Christ grow cool. Repent of majoring on how we differ instead of on how we agree. Repent of permitting any belief, attitude or spirit contrary to Christ to lodge in our hearts and minds."

A Baptist pastor from Louisville, Ky., drew a standing ovation as he challenged Southern Baptists "to lift up Jesus Christ, not moderates or conservatives or liberals or fundamentalists."

"Don't defend the Bible, do it," urged Michael Elliott, pastor director of the Jefferson Street Baptist Center. "If we did the Bible, it wouldn't need defending."

Fundamentalists and moderates, he said, can work side by side in reaching out to the homeless and the lost.

Also featured was Chinese Baptist teacher C. K. Zhang of Shanghai, who told of increased opportunities for ministry in the world's most populous nation. He said China now has 700 Christian churches open for worship and Christian education while calling attention to a new provision in the

Chinese constitution allowing more religious freedom.

"We are at the beginning of a new Pentecost," he declared.

Speakers told stories of how Christian love in action has revolutionized the lives of people from Wayne County, Miss., to the remote reaches of Ethiopia's highlands and from Louisville, Ky., to Eastern Europe and Guatemala.

But C. Anne Davis, dean of the Carver School of Church Social Work at Southern Seminary, Louisville, put it all in perspective.

"The needs of this world aren't the reason we're on mission," she said. "The only reason is gratitude to God because of our salvation. God saves us for service to others."

Home and foreign missionaries joined in a common theme of thanking Southern Baptists for their support through the denomination's Cooperative Program and special missions offerings which allows them to reach out to people in the world's difficult places.

Foreign Missionary Nancy Wingo, who teaches at Beirut Baptist School, said teachers keep the school open in the war-torn land because of love for the students.

"For our students the world is torn apart," she said. "Home and school are all they have, and the faculty feels responsible for seeing that their school goes on. Love becomes commitment."

"The world is dotted with little, dangerous places like Beirut," she continued. "Baptists can be there and say God is love."

John R. Cheyne, senior consultant in human needs ministries for the Southern Baptist Foreign Mission Board, Richmond, Va., described how feeding efforts in Ethiopia and Mali have opened new opportunities for Christians in those two desolate countries.

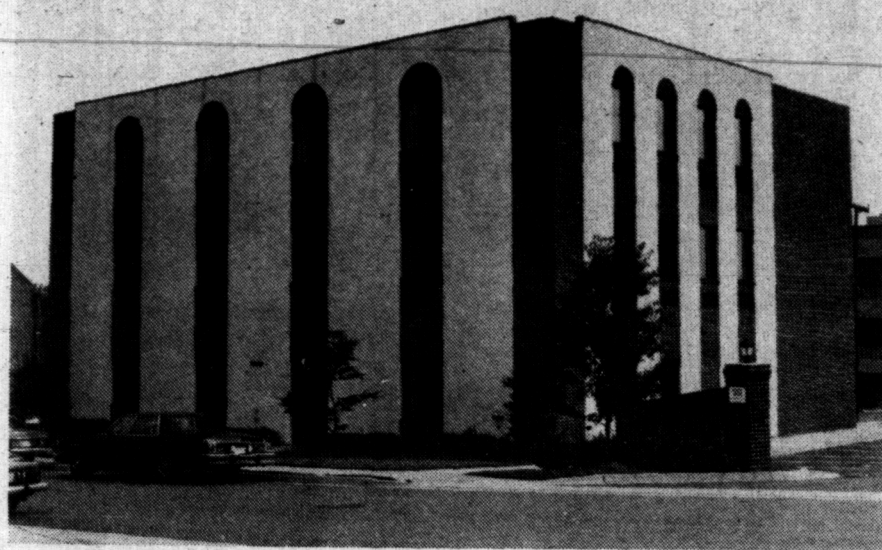
WMU Executive Director Weatherford left the women with a story and a challenge.

Citing successes of foreign missionaries around the world, Weatherford said, "One of those missionaries, grieved by his battle against famine in West Africa, writes of double grief as he considers the current controversy among Southern Baptists."

"He asks: 'Will there be enough unity left to carry the load of intercessory prayer for missions, or will the Spirit be so quenched that no power remains? Will we have the necessary people to staff our mission efforts or will our people be so disillusioned they no longer give themselves to missions through the Southern Baptist Convention?'"

"Will the financial base be weakened to the point that we must cut back our forces and program? Will God leave us on the scrapheap and anoint another group with heavy responsibility? It has happened before. It could happen to us."

Weatherford added: "Members of Woman's Missionary Union, we must not dissipate our energies and our spirit in any cause less than that of light bearers to a darkened world."



New home of BWA will be in Virginia.

## BWA headquarters will move to new location

WASHINGTON, DC — The Baptist World Alliance headquarters will have a new home in McLean, Virginia, beginning October 1, 1985.

Presently the headquarters is located at 1628 Sixteenth Street, NW in Washington, DC. The building no longer met the needs of the growing worldwide ministry of the Alliance. Joint ownership with the District of

Columbia Baptist Convention prohibited a possible expansion at the present site. The move into the 4-year old office building in McLean, approximately 12 miles from Washington, will mean more space for all divisions and departments of the Alliance.

The new headquarters building was acquired for \$1.28 million. Remodeling and new furnishings will require additional funds. The BWA will start a \$1.5 million fund raising campaign as soon as a master solicitation plan has been developed.

The 12,000 square foot brick structure is located in the central business district of McLean, with needed business facilities, such as post office, print shops and restaurants within a few hundred yards. Bus connections link the office with both Washington airports and with the city.

The many thousands of Baptists who will participate in the 15th Baptist World Congress in Los Angeles, July 2-7, will be the first to get detailed information about the new headquarters building.

Beginning in October, the new address of the Baptist World Alliance headquarters will be: 6733 Curran Street, McLean, Virginia 22101.

The Baptist World Alliance is a voluntary fellowship of 131 Baptist conventions/unions with headquarters in 93 countries, and a total membership of more than 34 million Baptist believers.

## Childhood education workshop at seminary

NEW ORLEANS — "The World of the Child" will be the theme of a childhood education workshop at New Orleans Baptist Theological Seminary Aug. 5-7. Deadline for signing up is July 15.

The workshop, sponsored by the seminary and the Louisiana Baptist Convention, is designed for anyone who works with children, both in the church and outside.

Twenty-four child education experts from throughout the south will lead the workshop's various conferences. Fee is \$30.

For more information, contact Don Fowler, Louisiana Baptist Convention, Box 311, Alexandria, La. 71301.

## New church begun in The Gambia

SERE KUNDA, The Gambia — One of three Baptist fellowship groups in The Gambia constituted into a church April 28. The church has six members and two young men awaiting membership upon their baptism. The Glory Baptist Fellowship meets in the home of Southern Baptist missionaries Jon and Emily Lorch in Sere Kunda.

Other fellowships meet in the homes of Ron and Anita Hunt in Banjul and of Chris and Karen Austin in Farafeni. Southern Baptist missionaries began work in The Gambia in 1982.

## Belgian Baptists begin quarterly

LIEGE, Belgium — The Belgian Baptist Union has launched its first periodical, "Le Lien," which in English means "The Tie."

## Musicians hear Pollard, pay tribute to Roberts

(Continued from page 5)

Convention.

Eugene M. Bartlett Jr., former church music secretary for the Baptist General Convention of Oklahoma, received the W. Hines Sims Award for years of outstanding service to church music in his home state.

In other business, the conference voted to establish the John Rippon Memorial Fund to restore the marker on the London tomb of the first compiler of a Baptist hymnal, and to create an endowment fund for the purpose of commissioning new musical works.

Music conference officers installed were Harry Cowen, minister of music at First Church, New Orleans, La., president; Hugh McElrath, Southern Seminary, Louisville, Ky., president-elect; Mary June Tabor, associate music secretary, Baptist General Convention of Oklahoma, secretary-treasurer; Wade Davis, Church Music Department, Baptist Convention of Georgia, vice president of denominational division; Susan M. Clark, minister of music, Oakdale Church, Brandon, Miss., vice president of local church division; and A. L. "Pete" Butler, Midwestern Seminary, Kansas

City, Mo., vice president of music educators division.

Members of the executive council, local church division, are Dick Ham, minister of music, First Church, Richmond, Ky.; and C. L. Huling, minister of music, First Church, Hendersonville, Tenn., in the east division. In the west division, officers are Don Browning, First Southern Church, Glendale, Ariz., and James Nance, minister of music, First Church, Midland, Tex.

Members of the denominational division of the executive council are John F. Gardner, III, Church and Staff Support Division, Baptist Sunday School Board, Nashville, Tenn., east; and W. A. Bradshaw, Church Music Secretary, Baptist Convention of New Mexico, west.

In the educational division, James Glass, Mississippi College, Clinton, east; and Gary Ingle, Chairman, Department of Music, Southwest Baptist University, Bolivar, Mo., west, were installed.

Ron Boštic, chairman, division of fine arts, Wingate College, Wingate, N. C., was reinstalled as editor of publications.

(Additional material supplied by Ken Camp.)

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# SBC re-elects Charles Stanley

Thursday, June 20, 1985

BAPTIST RECORD PAGE 7

(Continued from page 3)

presidential election only a few hours earlier.

Later, Moore was added to the list of peace committee members as first vice president, along with Stanley.

The peace committee, as it came to be known, was a crisis intervention activity of the state Baptist convention presidents. Called together a couple of months ago by Charles Pickering, Mississippi's president from Laurel, the presidents hammered out a proposal to begin to develop ways to end the controversies plaguing Southern Baptists lately. The proposal was pulled together from several proposals including one by Franklin Paschall, pastor emeritus of First Church, Nashville.

The essence of the proposal is to work through the appropriate existing boards and agencies and "determine the sources of the controversies..." and report back to the Atlanta convention in 1986. Named to the committee were Charles Fuller, pastor of First Church, Roanoke, Va.; Harmon Born of Atlanta; Doyle Carlton of Wauchula, Fla.; Bill Crews, pastor of Magnolia Avenue Church, Riverside, Calif.; Robert Cuttino, pastor, First Church, Lancaster, S. C.; Jim Henry, pastor, First Church, Orlando, Fla.; Bill Hull, pastor, First Church, Shreveport, La.; Herschel Hobbs, retired pastor, First Church, Oklahoma City; Albert McClellan, retired program planning secretary for the SBC Executive Committee; William Poe of Charlotte, N. C.; Ray Roberts, retired executive director of the Baptist State Convention of Ohio; Adrian Rogers, pastor, Bellevue Church, Memphis; Cecil Sherman, pastor, Broadway Church, Ft. Worth; John Sullivan, pastor, Broadmoor Church, Shreveport, La.; Dan Vestal, pastor, First Church, Midland, Tex.; Jerry Vines, co-pastor, First Church, Jacksonville, Fla.; Ed Young, pastor, Second Church, Houston; Pickering of Mississippi; and Stanley and Moore as ex-officio with voting rights. Added prior to the voting of the peace proposal were two women, Christine Gregory of Danville, Va., and Jodi Chapman of Wichita Falls, Tex.

A balance between adherents of the two factions was sought in naming the committee, a process that took more than a day of dickering among the presidents of the state conventions.

The conduct of the platform was called into question specifically during and following a proposal to substitute the entire list of nominations of the Committee on Committees to the Committee on Boards. The Committee on Committees is a group appointed by Stanley last year to nominate to the convention another group which will in turn nominate next year's trustees to the various boards and agencies.

Following failed attempts by others to replace a few of the current nominees to boards and agencies, a messenger, James Slatton from Richmond, Va., made a motion to substitute the entire group of 50 nominees to the committee on Boards.

Slatton proposed replacing them with the presidents and WMU presidents of the 25 state conventions eligible for membership on the committee.

The chair—Stanley and Parliamentarian Wayne Allen of Memphis, decided that Slatton would have to make his substitutions one at a time. Slatton appealed to the interest of time, but was ruled against. A ballot vote on whether to sustain the chair's ruling was called for and taken. Messengers voted against the chair, 12,576 to 11,801.

After the Wednesday afternoon hiatus, Stanley reported to the convention that the only choice messengers had was to accept or reject the committee's report outright. Serious dissension followed and Stanley refused to acknowledge messengers' attempts to make points of order.

Also, Bill Hicken, president of the Florida Baptist Convention, and an engineer of the peace proposal, went to the platform to say he was not consulted to be on the substitute list and that he would not serve.

As the messengers continued their protests calling for a ballot, registration secretary Lee Porter whispered to Stanley near the podium, "Better you choose to vote by ballot than for them to demand it." The vote to accept the report of the committee on committees was 13,123 to 9,851.

At this point Porter explained to messengers that he had received numerous reports of voting irregularities—people handing out ballots. He said several unimpeachable sources had told him so.

The protesting continued into Thursday with Stanley refusing points of order concerning the now defeated proposal. Said Stanley, "The chair recognized no points of order, so there weren't any."

Ron Sisk, of Tiburon, Calif., once recognized, said that the chair was out of order and the parliamentarian was out of order because of a violation of Bylaw No. 32 which states the convention reserves the right to



## Presidents plan for peace

A committee of state convention presidents wrestled with elements of a proposal for a peace committee for the Southern Baptist Convention. Some of the presidents are shown above at a news conference during convention week. In the photo Franklin Paschall of Tennessee, a former Southern Baptist Convention president, is explaining a point. At left is Bill Hicken,

president in Florida, who was spokesman at the convention for the presidents. Second from left is Charles Pickering, Mississippi president, who initiated the peace committee action among the presidents. Paschall had also proposed such a committee.

amend the body of all reports. So, said Sisk, the convention had no duly elected committee on boards. Parliamentarian Wayne Allen of Memphis said there is a "very clear distinction" between the committee on committees and committee on boards in that the committee on committees makes a nomination and the committee on boards makes a report.

Of the few who got a chance to speak from the floor, Edward Wood of Niota, Tenn., called for a standing ovation for the president and to refrain from "challenging the chair on every decision for the rest of the convention." Then Bill Johnson of Denton, Tex., asked for an extension of the convention and compared the chair's rulings to those in the Soviet Union. Stanley ruled him out of order.

The wrangle didn't end until John Sullivan of Shreveport and Winfred Moore mounted the platform to appeal for peace. Sullivan made a request that the committee on boards' report no longer be discussed. Moore said he seconded the motion, noting

that there are many things he does not like, but that "I love our convention..." and that the convention was on its "way to a peaceful fellowship." Interpreted as a motion, the messengers accepted the request.

Resolutions committee chairman Larry Lewis, president of the Hannibal-LaGrange College, reported that he had wanted a resolutions committee report that would not be controversial and would not "embroil this convention in further debate and further disharmony." So, of the 76 resolutions submitted, only 11 were reported out of committee.

Included in the resolutions passed by the convention were statements favoring equal access legislation to protect students' free exercise of religion, opposing a national lottery, favoring the deductibility of charitable contributions, and opposing "the identification of homosexuality as a minority with attendant benefits or advantages..." and opposing pornography, especially child pornography.

In other business, messengers passed without discussion a Cooperative Program budget of \$130 million, took up an offering for world hunger totaling \$77,428.12, approved Adrian Rogers, pastor of Bellevue Church, Memphis, to preach the 1986 convention sermon in Atlanta, with Homer Lindsey, Jr., co-pastor of First Church, Jacksonville, Fla., as alternate, and the chair ruled out of order a motion to prevent salaried employees of the boards and agencies of the SBC from becoming "involved in the taking of sides in the controversies." Gerald Harris of Jackson, Miss., had presented a similar sentiment in resolution form that was not reported out of committee.

Also, it took Herschel Hobbs of Oklahoma to turn aside an attempt to slightly revise the Baptist Faith and Message statement. Hobbs, chairman of the group which presented the statement for adoption in 1963, asked the messengers not to change the statement. Sammy Sims of Big

(Continued on page 8)



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# Supreme Court strikes down Alabama silent prayer law

By Stan Hastey

WASHINGTON (BP)—The U.S. Supreme Court struck down an Alabama law June 4 requiring the observance of moments of silence "for meditation or voluntary prayer," but suggested strongly that more generally worded "silence" statutes do not violate the Constitution.

Acting on the most publicized of seven church-state cases considered during the current term, the court ruled 6-3 that the Alabama law—passed in 1981—violated the Constitution's ban on an official establishment of religion because it "had no secular purpose."

In an opinion written by Justice John Paul Stevens, the court majority upheld the contention of agnostic Ishmael Jaffree of Mobile, Ala., that enactment of the silent prayer statute advanced religion and infringed on the rights of his three school-age children. Jaffree contended through-

out his lengthy challenge to the Alabama law that his children were held up to ridicule by other pupils and teachers critical of his action.

Stevens' opinion relied heavily on the testimony of the bill's primary sponsor, state senator David Holmes, that the legislation was an "effort to return voluntary prayer" to public schools. The law was one of three passed in quick succession between 1978 and 1982 by Alabama's legislature and designed to circumvent the Supreme Court's historic 1962 and 1963 decisions forbidding state-written and state-prescribed religious exercises in public schools.

Besides the challenged law, a separate 1978 statute set aside one minute at the beginning of the school day as a period of silence, without specific mention of prayer. That law was not challenged by Jaffree.

The third statute—challenged along with the silent prayer law—gave classroom teachers authority at their discretion to lead students in an oral prayer written by the son of then-governor Fob James. Although the law was upheld by U.S. District Court judge Brevard Hand, it was struck down by the Fourth Circuit Court of Appeals, a decision affirmed unanimously by the Supreme Court last year.

On the same day it affirmed that decision, the high court agreed to review the silent prayer statute.

In assessing the law, Stevens wrote: "The legislative intent to return prayer to the public schools is, of course, quite different from merely protecting every student's right to engage in voluntary prayer during an appropriate moment of silence during the school day. The 1978 statute already protected that right, containing nothing that prevented any student from engaging in voluntary prayer during a silent minute of meditation."

By specifying the period was for prayer, Stevens said, "the State intended to characterize prayer as a favored practice. Such an endorsement is not consistent with the established principle that the Government must pursue a course of complete neutrality toward religion."

Two justices in the majority filed concurring opinions. Justice Lewis F. Powell Jr. wrote he would have voted to uphold the law "if it also had a clear secular purpose." But, he added, "Nothing in the record before us . . . identifies a clear secular purpose, and the State also has failed to identify any non-religious reason for the statute's enactment."

Justice Sandra Day O'Connor, who joined the majority in its judgment but exercised the option of issuing a separate opinion setting forth her own reasons for voting to strike down the law, wrote: "Nothing in the United States Constitution as interpreted by this Court or in the laws of the State of Alabama prohibits public school students from voluntarily praying at any time before, during, or after the school day."

But three justices dissented, two of them bitterly. Chief Justice Warren E. Burger, who in 1971 came up with the "secular purpose" test used by the majority to strike down the Alabama law, labeled the result "ironic" and "bizarre."

Addressing the majority's principal finding that the fatal flaw in the Alabama law was its specific mention of prayer, Burger declared: "To suggest that a moment-of-silence statute that includes the word 'prayer' unconstitutionally endorses religion, while one that simply provides for a moment of silence does not, manifests not neutrality but hostility toward religion."

He added: "... our responsibility is not to apply tidy formulas by rote; our duty is to determine whether the statute or practice at issue is a step toward establishing a state religion."

That same point was discussed in

## Grade-school children say alcohol a 'big problem'

About a third of fourth graders responding to a recent survey said drinking beer or liquor is a "big problem" within their age group, according to testimony given before a federal panel.

Terry Borton, editor-in-chief of the *Weekly Reader*, a publication distributed in elementary schools, presented findings from a survey of 500,000 youngsters at a hearing of the National Transportation Safety Board.

The survey, he said, showed that 30 percent of the fourth graders sensed peer pressure to try alcoholic beverages.

Educational specialists and students told the panel that young people often are being given "mixed signals" about drinking and its effects.

Maryland legislator Robert Kramer, an expert on alcohol education, noted that while students are told it is illegal for them to drink alcoholic beverages, at times they are told simply to control their drinking and they are exposed to TV programs and ads which glamorize drinking. — The Washington Post

## Southern Baptist ministers shifting to Republicans

GREENVILLE, S.C. (BP) — An overwhelming number of Southern Baptist ministers have deserted the Democratic Party in favor of the Republican Party during the past five years, an ideological shift which may help explain the current strife within the Southern Baptist Convention, according to James L. Guth.

Guth, professor of political science of Furman University in Greenville, S.C., bases his conclusions on a recent-

ly completed survey. Guth sent more than 1,700 surveys to a random sample of Southern Baptist pastors in 1984-85 and received nearly 1,000 responses. He asked for views on social issues, especially those of concern to the Christian right, and to see if party realignment was taking place. Many of the findings were compared to those of a similar survey he conducted in 1980-81.

He presented the findings to the annual meeting of the Midwest Political Science Association in Chicago in April. According to Guth's 1980-81 poll, 29 percent of Southern Baptist clergymen called themselves Republican, 41 percent were Democrat and 30 percent were independent. By 1984, however, 66 percent of the clergy had moved into the Republican camp and the Democratic percentage fell to 25.

It should be noted the figures for both the Republican and Democrats in the 1984 poll included independents who were "leaning." Guth said these "leaners" exhibited all the traits of those who listed themselves as "strong" Republicans or Democrats. The new Republicans tend to support the Southern Baptist Convention's conservative faction and its causes. Seventy percent strongly agreed the Bible is inerrant and 56 percent felt women should not be ordained.

Rehnquist specifically attacked Thomas Jefferson's metaphor of a wall of separation between church and state as an inadequate basis for the court's church-state rulings as set forth in a letter from the third president to the Danbury (Conn.) Baptist Association, in which Jefferson wrote, "I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should 'make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' thus building a wall of separation of church and State."

Of Jefferson's idea, Rehnquist declared: "It is impossible to build sound constitutional doctrine upon a mistaken understanding of constitutional history, but unfortunately the Establishment Clause has been expressly freighted with Jefferson's misleading metaphor for nearly forty years."

Following a lengthy recitation of conditions surrounding adoption of the Constitution's religion clauses, Rehnquist concluded the establishment clause "did not require government neutrality between religion and irreligion nor did it prohibit the federal government from providing non-discriminatory aid to religion. There is simply no historical foundation for the proposition that the Framers (of the Constitution) intended to build the 'wall of separation.' . . ."

Hastey writes for Baptist Press.

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## SBC elects . . .

(Continued from page 7)

Spring, Tex., said that dropping the words "mixture of" from the statement would "help to clarify our position as Bible believing Baptists." As it stands the statement, in Article Two, referring to the Scriptures, says, "It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

Hobbs said the statement was taken from a 1925 statement, that from the New Hampshire covenant of 1833. "It has served Baptists well for over 150 years." He said he couldn't count the number of times people have tried to change the wording, which was re-approved unanimously in the Los Angeles convention in 1981. The motion lost.



## Newton duo pedals to New York

Andy and Rob Armstrong, members of First Church, Newton, are headed for Jamestown, New York, on bicycles. The 1,200-mile trip should take about 12 to 15 days for the father and son duo.

On June 30, they will meet other members of First Baptist, Newton, who will be in Jamestown to help Pastor Teddy Ward build the Southside Baptist Chapel. The Newton church became involved in helping with the chapel last summer when a bus load of members went to Jamestown to lead backyard Bible schools.

Andy, a Newton high school teacher, and 15-year-old Rob, say they love the excitement and freedom of biking. "Meeting interesting people along the way makes all the pedaling worthwhile," they declare. Last summer they put 917 miles on their bikes on a trip to Disney-World and Jacksonville, Fla.



# Faces And Places

by anne washburn mcwilliams

## By the skin of my teeth

For he shall give his angels charge over thee, to keep thee in all thy ways . . . (Psalms 91:11).

A couple of months ago, one car hit another and knocked it into my lane. Somehow I missed it. Last week, in one morning, as I drove to work, three cars, from side streets, pulled out directly in front of me. They scared me, but I didn't hit them. That set me thinking about the many narrow escapes I've had.

The first I can remember was the day I fell out of a moving car and hit the ground chin first. I must have been age three. That day I went to Merritt's Store with Daddy. When the car wouldn't crank, Daddy ran alongside the open door on his side, pushing, and holding onto the steering wheel. I was inside as the car gathered speed down a hill. The door on my side came open and I fell out. I don't know how the back wheel missed me, or how Daddy stopped the car. I only remember his picking me up, and how concerned he was.

Only a short time later, I was playing in the yard and swallowed a rock. It lodged in my throat and was choking me. Mama and Grandma Allen each took one of my feet, held me upside down, and shook until the rock flew out on the ground.

At eight, I liked to climb trees. My buddies one afternoon demonstrated their skill in hanging by their knees from a high limb. "I can do that, too," I bragged. I did, and promptly hit the ground on my head. My neck didn't break.

Just a year or two ago, Rosa Hooper and I were driving to Alabama. We were near the Chunky exit on I-20. I was driving and talking, pointing to the side of the road, "Look, it's beginning to rain!" Suddenly Rosa grabbed the steering wheel and pulled the car off onto the shoulder of the road. She screamed something like, "Get out of his way!" Whose way? I wondered. I didn't know that you need to watch for cars coming over a hill and down your lane on a four-lane road. Now I know. Rosa's quick thinking and fast reaction saved our lives.

There was a time, in the 60s, that I missed hitting a utility pole, by the skin of my teeth. It was Thanksgiving Day and I was driving, alone to Mama's house. At 65 or 70 (no 55 speed limit then), I was passing a truck. Water flew from the truck's path, swashed my windshield, and blinded me. I touched the brake — and skidded. My car almost literally took wings, and I flew at least 100 feet out into a field, passing (too close for comfort) a light pole along the way. The car trembled — an eon — on two wheels, and settled down to four. I sat clutching the steering wheel, still pressing the brake to the floor, and praising the Lord.

In a New York-bound plane, at the Atlanta airport, I got another reprieve. The motor had gotten its final warm-up. We zoomed down the runway, to the point of leaving the ground. But instead of taking off, the plane stopped. We circled around and around, on the ground, and arrived back at the terminal, to wait — gladly — for another flight. Passengers were told that something was wrong with the landing gear, and the pilot had realized it just in time.

In 1950, when I needed emergency surgery, had it not been for my college roommate, Betty Moore, insisting that the doctor return to the infirmary to check on me, and had not the dean of women, Mary Essie Stephens, remained in a hospital corridor to pray most of a night, I might not be here today. (Mary Essie later became executive director of Alabama WMU; she retired last year.)

And in 1966, after surgery and a too quick removal from the recovery room, I went into shock and stopped breathing. Then Mildred Tolar was there to call a nurse.

I believe that God loves me, as he does each of his children, and has a purpose for my life. As I think over these narrow escapes — and how many more of which I was unaware? — I wonder, Am I using the time he has granted me in the way he wants me to?

# Canadian churches form own convention of Southern Baptists

CALGARY, Canada (BP) — Messengers from 78 churches and missions across Canada, from Victoria, B.C., to Hamilton, Ontario, met May 7-9, to form the Canadian Convention of Southern Baptists.

The messengers voted unanimously to adopt a constitution which constituted them into the new convention. The churches formerly were members of the Northwest Baptist

Convention (which is affiliated with the Southern Baptist Convention) with offices in Portland, Oregon.

Messengers also voted to establish a new seminary for training missionaries, ministers and church leaders. They plan to begin the seminary in Calgary, Alberta, and open for classes in the fall of 1987.

The new convention is an autonomous body. An executive board of 12

members was elected during the meeting at Faith Gospel Church in Kelowna. It will handle the affairs of the convention between sessions, giving guidance and direction to its work. The body will cooperate with the Southern Baptist Convention in church planting and mission strategies around the world.

The Canadian Convention of Southern Baptists has offices at #210, 5403 Crowchild Trail, N.W., Calgary, Alberta, T3B 4Z1. Allen Schmidt, a native Canadian and former pastor of the Royal Heights Baptist Church in Delta, B.C., is the coordinator of the convention, and Eugene Laird, presently pastor of the same church, its president.

The Home Mission Board of the Southern Baptist Convention assists the Canadian Convention in planting and developing churches in Canada. In 1977 there were 32 churches and missions affiliated with the group in Canada and now there are 78.

The churches participate in the foreign mission program of the Southern Baptist Convention, which has about 3,500 missionaries now working in 106 countries around the world. The Foreign Mission Board also has participated with the group in Canada, particularly in the establishing of the new seminary and in student ministries on campuses in western Canada.

The seminary will be designed as a graduate school. Persons enrolling for regular master of divinity or master of religious education degrees will need to have graduated from a four-year university with a bachelor's degree prior to enrolling in the seminary. There has been high interest among prospective students across Canada already.

Anticipating the formation of the convention in Kelowna in May, the group opened their offices in Calgary in January 1985 and began receiving the cooperative mission money from the churches through the office. The giving from the churches is up 60 percent over a year ago, indicating a strong interest in developing this Canadian entity.



No. 7 in a series of 10

## Life's little joys

There's a worn-out phrase in Baptist circles. It goes like this: "I wish I were wealthy so I could give a million dollars to missions." But this boast raises two questions: First, if a person had that much money, would he still be as generous as he claims? And second, is he liberal with what he already has? Planned Growth in Giving, a Southern Baptist emphasis that covers the 15-year period from 1985-2000 A.D., is not for day dreamers. It's not for Baptists who begin every sentence with "If."

Instead, Planned Growth begins with each person where he is. It challenges every Baptist in America to decide how much, or by what percent, he can increase his giving year by year. The aim is bite-size steps. Since many church members don't even know what they'll give next Sunday, this is a real challenge . . . to decide where we want to be, 15 years from now, in our giving.

It would be great if every Baptist made a gigantic leap in his giving, say in one year. But if we can't leap, we can at least run. If we can't run, we can walk. If we can't walk, we can at least crawl. If we can't jump our giving overnight, we can inch toward our goal, year by year. Growth — step by step increases — that's the ideal!

A recent ad in a national magazine points out the most of us miss out on life's big prizes: An Olympic gold medal. The Pulitzer Prize. The Nobel. Oscars. Tonys. Congressional medals of honor. However, we're all eligible for life's little joys — a pat on the back, a kiss behind the ear, a full moon, an extra piece of blackberry cobbler, an empty parking space on a rainy day. In the same vein, we may not go down in history as great philanthropists who gave millions, but we can be remembered as liberal givers who kept climbing, kept moving up. Planned Growth. Your state stewardship consultant, David Michel, has details.

PLANNED GROWTH IN GIVING

"More than a slogan — bigger than a program"

# Women hear: cherish the dream God has given you

DALLAS—The third annual Women In Ministry, S.B.C. conference continued its rapid growth, doubling its attendance over the 1984 meeting in Kansas City.

About 350 people registered for this year's meeting, one of several held before the June 11-13 Southern Baptist Convention.

Some 500 people, including about 100 men, attended the Sunday morning worship service, where Molly Marshall-Green, assistant professor of theology at Southern Seminary and interim pastor at Deer Park Baptist Church, Louisville, preached.

The growing interest in the meeting is in direct contrast to strong remarks

by leading Southern Baptist conservatives stating that ordaining women is outside the will of God, some said.

Several women attending the conference said the conference provided reaffirmation and fellowship so often missing in their day-to-day life.

"This meeting affirmed what I have felt for about seven years concerning my call into the ministry. This meeting came at a time when I am finishing my seminary work and am going out to 'sing my song' and find a place of ministry. This has given me great hope and encouragement," said Jann Clanton of Waco, Tex.

Following the theme of "Voices of

Hope from the Exile" speakers encouraged women to continue on their pilgrimage despite the struggles.

Speaking from the perspective as the first Southern Baptist woman ordained in 1964, Addie Davis of Covington, Va., challenged the women to "keep on dreaming and cherish the dream God has given you. You will be delivered from exile."

Describing an exile as a "place of unrelieved heartache when one's personhood is defined by others," Marie Bean said fellow travelers can be sustained by God's love.

"God's love gives us strength we did not know about during our struggles," said Bean, chaplain at Mars Hill Col-

lege, Mars Hill, N. C.

Bean added that many women are being exiled after being told during last year's Southern Baptist Convention that "God does not love us unconditionally since Eve's sin and the fall of man."

The 1984 convention approved a resolution opposing the ordination of women. One of the rationales was woman was "first in the Edenic fall."

Picking up on that theme was Carolyn Blevins, professor of religion at Carson-Newman College in Jefferson City, Tenn., who led the Sunday morning Bible study.

"Eve was created to be a helper 'alongside man' rather than being

created to 'hang around only when she is needed by man.'"

She said it is "ludicrous" to explain that woman, as the weaker sex, was tempted and led man to fall with her.

"It is not a question of who led whom, but who did the sinning."

"How did half get the blame for what both did? Neither (Adam or Eve) were imaging God," Blevins said. "Both are tempted, both succumbed, and both were punished for their acts."

Leaving the participants with a word of encouragement, Marshall-Green in her sermon told the women not to look at the past, but to the

(Continued on page 13)



## Devotional

# Pleasing God

By James Fancher

*Enoch had this testimony that he pleased God (Hebrews 11:5).*

A preacher friend of mine said with obvious sadness, "I don't think I ever did anything that pleased my father."

That set me to thinking.



Fancher

So much of my own preaching had stressed our unworthiness and our need for God's grace and mercy. I have emphasized that no matter how much we do we can never repay him or put him under obligation to us (Luke 17:10). While this is true, we miss a great deal of joy if we fail to realize that we can please God.

Strong motivation to righteous living is found in knowing that I can please God in my daily walk. Paul writes, "Ye ought to walk and to please God, so ye would abound more and more (1 Thess. 4:11).

Because I love God and value his approval I can and should find delight in doing those things that please him — forgiving, loving, glorifying him in my body and spirit, honoring him with sacrifices that please him (Hebrews 13:16, Phil. 4:18), bearing good fruit (1 John 15:8).

A happy concept to me is that I am his child by his saving grace, and I am equipped by his Spirit to live a life that brings joy to his heart, and that I can come to the end of life having fought a good fight and kept the faith. I can look forward to receiving the Crown of Righteousness and my Father's, "Well done."

Fancher is pastor, First, Coffeeville.



## Laurel youths lead Bible clubs in San Antonio

Sixty-five youths from First Church, Laurel, are involved in a youth mission trip to San Antonio, Texas this week, June 15-22. They are conducting back yard Bible clubs, Vacation Bible School for a Texas Children's Village, neighborhood surveys for a local San Antonio Church, and performing their

musical, "Jesus Never Fails," several times. They worked at several types of fund raisers to earn money for the trip. Debbie Chisolm, youth director, and Jan Sellers, youth minister of music, plus several adults from First Church, are accompanying the youths on this trip.

## Missionary News

Judy Perrill, daughter of Mr. and Mrs. Jerald W. Perrill, missionaries to Thailand, married Joseph Alan Davis on May 18 in Hattiesburg. Her parents are in the States and may be addressed at 100 Georgia Ave., Hattiesburg, Miss. 39401. He was born in Ellsworth, Kan., grew up in Boulder, Colo. She is the former Elaine Fortenberry of Monticello. They were appointed by the Foreign Mission Board in 1970.

Carroll and Cheryl Camp, missionaries to Kenya, have returned to the field (address: P. O. Box 488, Kitale, Kenya). He is a native of Meridian. She was born in Greenwood, S.C. and grew up in North Augusta, S.C. They were appointed by the Foreign Mission Board in 1979.

Larry and Cheryl Cox, missionaries to Burkina Faso (formerly Upper Volta), have completed furlough and returned to the field (address: Mission Baptiste, BP 580, Ouagadougou, Burkina Faso). He was born in Lexington and lived in several Mississippi towns while growing up. She grew up in Memphis, Tenn. They were appointed by the Foreign Mission Board in 1975.

James and Charlotte Watts, missionaries to Italy, have arrived in the States for furlough (address: 1208 Polk Ave., Pascagoula, Miss. 39567). They are natives of Mississippi and both grew up in Pascagoula. He was born in Philipp, and she, in Carthage. They were appointed by the Foreign Mission Board in 1967.

Monica Keathley, missionary to Burkina Faso (formerly Upper Volta), since 1977, resigned from missionary service May 31. She served as director of the Baptist Student Center in Ouagadougou, Burkina Faso. She was born in Poplar Bluff, Mo., and also lived in Van Buren, Mo.; Shawnee and Miami, Okla.; and Louisville, Ky., while growing up. She may be addressed at 2501 W. 7th St., Apt. No. 126, Hattiesburg, Miss. 39401.

Dennis and Janet Brotherton, missionaries to Korea, have arrived in the States for furlough (address: 4744 Warren, Apt. F, Fort Worth, Texas 76115). He is a native of West Plains, Mo. She was born in Greenville. They were appointed by the Foreign Mission Board in 1980.


Binion and Pattie Fleming, missionary associates to Guam, have arrived on the field to begin their first term of service (address: 29 Chichirca, Dededo, Guam 96912). He was born in Amite County, Miss., and considers Lake Providence, La., his hometown. She was born in Bibb County, Ala., and considers Centerville, Ala., her hometown. They were employed by the Foreign Mission Board in 1984.

Ronnie and Beth Parker, missionaries to Brazil, have arrived in the States for furlough (address: 110 Summer Lane, Long Beach, Miss. 39560). Born in Hattiesburg, he also lived in Long Beach, Gulfport, Biloxi, and Huntsville, Ala., while growing up. She was born in New Orleans, La., and also lived in Hattiesburg and Biloxi, Miss.

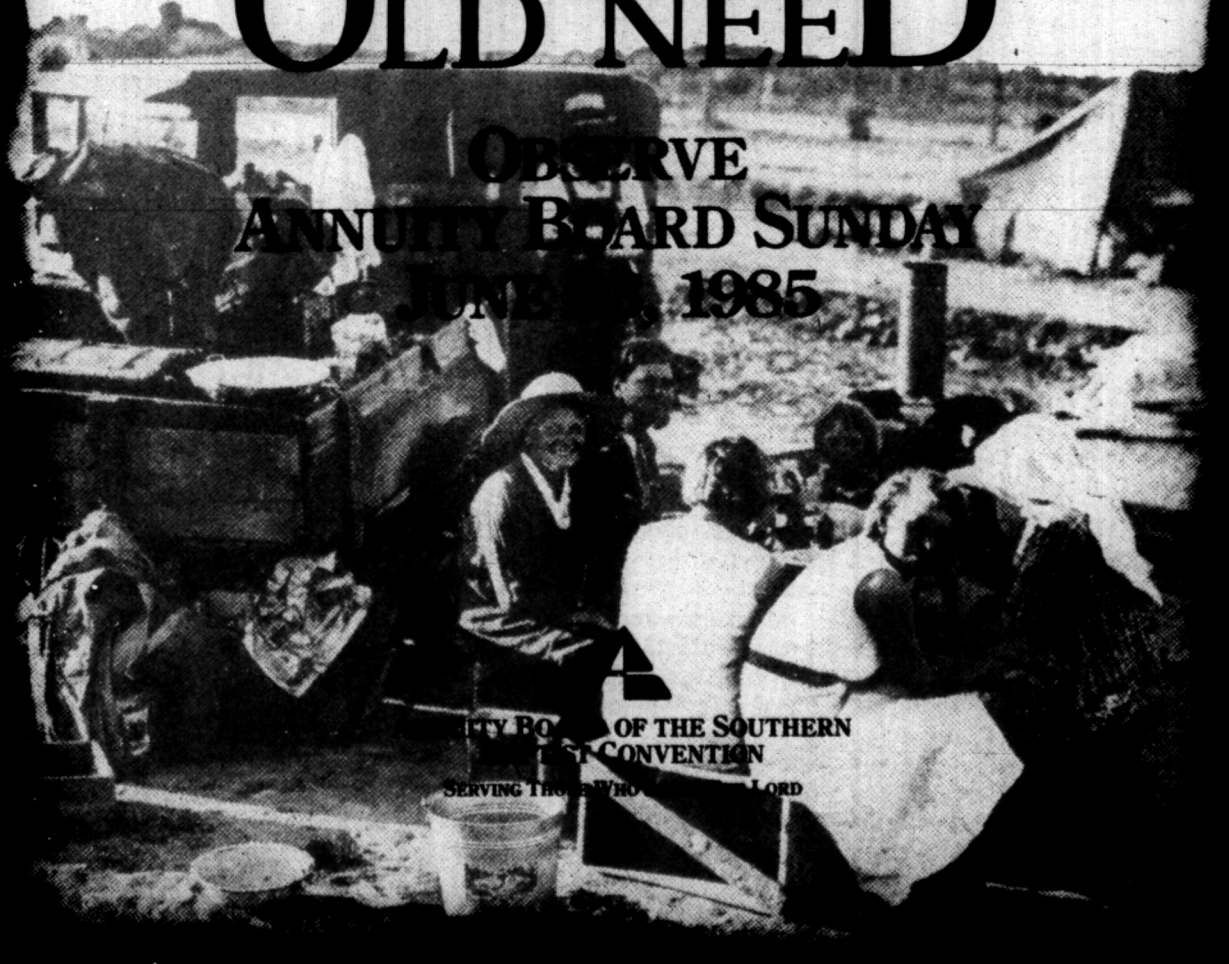
## Mississippi Baptist activities

- June 25 Key Leadership Seminar; Baptist Building; 9:30 a.m. - 3:30 p.m. (EVAN)
- July 2-7 15th Baptist World Congress; Los Angeles, CA
- July 7 Christian Citizenship Sunday (CAC Emphasis)
- July 12-13 GA Grandmother/Granddaughter Weekend; Camp Garaywa; 4 p.m., 12th - 1 p.m., 13th (WMU)

# A NEW LOOK AT AN OLD NEED



## OBSERVE ANNUITY BOARD SUNDAY JUNE 24, 1985



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# Religious educators vote to 'establish endowment

DALLAS — The Southern Baptist Religious Education Association voted in a two day meeting here to establish an endowment of \$150,000 by 1990 and members looked at past, present and future trends to prepare them better for service in their particular ministries.

A record registration of 604, almost double the previous record, voted for the \$150,000 endowment to support the association and to educate Southern Baptists about the issues facing ministers in educational areas.

During the meeting the participants heard Will Beal, consultant, Church Administration Department, Baptist Sunday School Board, Nashville, Tenn., report that ministers of education are moving away from the day when they were known as announcers and to a day they are known as planners and educators essential to the conceptualization of ministries in the church.

Minister of education is a relatively new profession which has grown rapidly since World War II.

Beal said ministers of education have an improved image, increased professional security, and better salaries with increased benefits.

But, Beal warned educators not to "isolate yourselves from your con-

gregations and peers. If you do, you may destroy the minister of education's servant role and may become deserters from your original call."

In a message entitled "From Whence We Came," William B. Rogers, Jr., dean, School of Christian Education, Southern Seminary, Louisville, Ky., outlined the four recognized traditions in Southern Baptist educational life and warned the educators against having a "separatists and isolationists mentality that has characterized us (Southern Baptists) in too many periods."

In other business, the educators elected Lloyd Householder, director of communications, Baptist Sunday School Board, Nashville, as president-elect of their association.

Dennis Parrott, minister of education, Green Acres Baptist Church, Tyler, Texas, will serve as president this year.

The SBREA honored four Baptist educators with distinguished service awards at a banquet. They were Elmer Bailey, retired minister of education, Bellevue Baptist Church, Memphis, Tenn., and the late J. M. Price, Gaines S. Dobbins, and W. L. Howse Jr.



**GAs of First, Overt** held its first badge recognition service, May 19. Girls receiving badges are, (front row) Calinda Thompson, Liz Aultman, Christy Brady, Kim Aultman, Misty Shoemake, Heather Ezell, Tammye Eaks and honorary GA Tara Griffin; (back row) Kim Thompson (helper), Connie Aultman (leader), Josh Shoemake (helper), Pam Shores (helper).

*Just for the Record*



**Southside, Aberdeen**, held an Awards Banquet honoring its young people who participated in the Children's and Youth Bible Drill Program. Each of the Bible Drill participants were presented trophies for their accomplishments in the Bible Drill program. Youth Division: Scott Hodges, Tina Collins, Stephen Ivy, Jennifer Jones; Children Division: Stephen Hodges, Karen Ivy, and Kent Collins. At the State Drill, Stephen Hodges was presented the Third Year Medallion in the Children's Division and Scott Hodges received a Fifth Year participant trophy in the Youth Division. (Top photo) Ferrell Cork, pastor, First, Aberdeen, entertained the group with a skit portraying "Corkie The Fisherman"; Scott Hodges; Martha Hodges, Bible drill director, Southside; Gerald Hodges, pastor, Southside. (Bottom photo) front row: Karen Ivy, Stephen Hodges, Kent Collins; back row: Tina Collins, Scott Hodges, Jennifer Jones, Stephen Ivy.



**First, Lucedale**, recently held a GA recognition service. The theme for the service was "God's Love Surrounds the World." Girls participating (left to right) front row, Brandy Dillon, Jeana Conner, Sara Fryfogle, Robin Platt, Allison O'Neal. Second row, Jennifer Bailey, Joy Caldwell, Tracy Curd, Natasha Gilmore. Third row, Zan Bragg, Dianna Purvis, Jennifer O'Neal, Candace Walker, Kristy Parker, Tonya Sumrall, Callie Parker. Fourth row, Cristy Lovelace, Robin Tanner, Allison Wilson, Cristy Gilmore, Eva Caldwell, Belinda Cook. Leaders on back row — Cora Cook, Alice O'Neal, and Dianne Bailey.

## Evangelists adopt new constitution

DALLAS — In a harmonious business session, Southern Baptist evangelists adopted a new constitution, elected officers, and sent a message of support to legendary pastor W. A. Criswell.

Newly elected president Larry Taylor of San Antonio, Texas, said the session was one of the most peaceful in the history of the Conference of Southern Baptist Evangelists, which in recent years has struggled for harmony.

The new constitution states the group's purpose is fellowship, inspiration, teaching and to "offer to its members a means of expressing the convictions of the conference to the Southern Baptist Convention — and to a lost world."

The evangelists voted to thank Criswell, pastor of First Baptist Church, Dallas, for his ministry and for a message he preached to the Southern Baptist Pastors' Conference.

In addition to Taylor, the group elected Rudy Hernandez of Catarina, Tex., as vice president; Jackson Cox of Milledgeville, Ga., secretary-treasurer; Jim Niel of St. Louis, music director; Dick Barrett of Bremen, Ga., assistant music director; Bob Kendig of Memphis, Tenn., parliamentarian; and Jerry Glisson, pastor of Leawood Baptist Church, Memphis, as pastor advisor.

## Myers will again serve in Germany

Mr. and Mrs. Charles Myers will return to Germany July 1 where he will serve as interim pastor of the Nuremburg Baptist Church for three months. The church is an English speaking church.

The Myerses served this church during the winter of 1983-84. He retired in 1983 after serving as pastor of Alta Woods Church in Jackson for 15 years.

Also he has been asked to serve as camp pastor for the annual retreat in July for missionary families.

## Mississippian

### William Allen, dead at 93, worked 40 years in Brazil

MATTHEWS, N.C. — William E. Allen, 93, a Southern Baptist missionary to Brazil for more than 40 years, died June 5 at a nursing home here. He was a native of Amory, Miss.

Allen, whose career centered on leadership training and then Bible publishing, retired in 1962 to Wingate, N.C. His wife, Edith, died in June 1980.

A member of First Baptist Church, Wingate, he had been active in the congregation until entering the nursing home nearly five years ago.

After missionary appointment in 1921, Allen taught Greek and New Testament to future Brazilian Baptist leaders at the former Baptist College and Seminary in Rio de Janeiro. When the seminary became a separate entity in 1936, he became head of its New Testament department.

The last 21 years of his career were spent as an editor with Bible Press of the Brazilian Baptist Convention. He contributed to a Portuguese Bible translation that was first published in 1944 and was assisting in another revision when he retired. He also wrote a commentary on Acts and the New Testament letters and translated a harmony of the Gospels.

A younger missionary who worked with Allen on the Portuguese Bible translation joked, "... when I insist on my point of view, I am just being firm, but when he insists on his point of view, he is being obstinate." Still, the

missionary noted, "W. E. Allen is God's man. How I thank God for him and the privilege of working with him."

Allen also served as a pastor during much of his career, 20 years at one Rio de Janeiro church, 14 at another.

The Allens regularly kept a jar atop a cabinet filled with money for helping people in need. A story is told that Allen once was puzzled when it suddenly became empty. After learning that his wife had given the money for a church-related need, he remarked, "That's all right. I didn't want us to waste it on food or something like that."

A graduate of Mississippi College, Allen earned master's degrees from Southwestern Seminary, Fort Worth, Tex., and Colgate University, Hamilton, N.Y. He worked in state missions in Mississippi before going to Brazil.

### Emeritus missionary Maye B. Taylor dies

HASKELL, Texas — Maye Bell Taylor, missionary to Brazil for almost 35 years, died June 6 in Haskell, Texas. She was 80.

Miss Taylor, a Texan, founded and directed the Baptist goodwill center in Aracaju, Sergipe, Brazil, for eight years before she retired in 1973.

Miss Taylor spent the first 14 years of her missionary career on the faculty of the Seminary of Christian Educators in Recife, first as associate director and then as director.

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## Directors of missions stress planning, elect Maurice Flowers as secretary

DALLAS — The importance of planning, quality programs, and Christian retirement plans, were emphasized during a two-day meeting here of 310 directors of associational missions.

In the business session, Bob Lee Franklin of Atlanta, Ga. was reelected president and Maurice Flowers, of Laurel, Jones County Association, was elected secretary.

William Pinson, executive director of the Baptist General Convention of Texas, issued the call for action.

Reminding that dreams have played a central role in the history of the Christian church and Southern Baptists, Pinson cited efforts of early Baptist leaders such as Luther Rice saying, "We are what we are today as Southern Baptists because of dreamers of the past."

But Pinson warned the directors of missions that a dream can become a nightmare if nothing is done with it.

"Only those who persist will see their dreams come true. 'Don't let your dreams become nightmares. Live them out in the spirit and will of God,' he urged.

The directors of missions previewed a new church retirement plan offered by the Southern Baptist Annuity Board, and were asked by board officials to encourage churches in their associations to adopt the program.

Annuity Board officials said the expanded plan will provide for more adequate contributions, raise the level of benefits, include all ministers and lay personnel, and double the state convention's contribution.

The church or association will

match the participants' contributions two-for-one, up to 10 percent of base pay. Baptist state conventions will match one-half of the contribution of churches or associations up to \$420 each year.

The plan must be adopted by churches and associations by the end of 1987. It will become effective Jan. 1, 1988.

Doran C. McCarty, professor of ministry at Golden Gate Seminary, Mill Valley, Calif., presented a document entitled "Bold Mission Thrust Planning for the 1990s," a cooperative project of the Inter-Agency Council of the Southern Baptist Convention and Southern Baptist state conventions.

The document attempts to identify today's trends, McCarty said.

"We must see where the world is heading and determine how we can intervene with the gospel of Christ."

The document identifies eight trends apparent in the 1980s and expected to influence the next decade. They include a changing world population, an accelerated information era, diversity and specialization of education, a widening of the income gap, expanded technology, social issues, and the appearance of religion in many forms.

The document, which will not be ready for approval by the Southern Baptist Convention until 1987, will be distributed to all SBC agencies, institutions, state conventions, and associations to aid them in long-range planning.

Morton Rose, a vice-president of the Baptist Sunday School Board, em-

phasized the importance of maintaining excellence in programs.

Rose said excellence in programs is "built around the concept of achievement about which God can lead you to do. And that to me, is success."



### Directors of missions officers

Maurice Flowers, left, director of missions for Jones County Association in Mississippi, was elected secretary of the national organization of directors of missions during the group's annual meeting during Southern Baptist Convention week. Other officers elected were Bob Lee Franklin, Atlanta, Ga., president; Carl Duck, Nashville, Tenn., first vice-president; Mack Smoke, Baytown, Texas, second vice-president; Bob Wainwright, Oxford, N.C., treasurer; Everett Anthony, Chicago, Ill., editor; and Russell Baker, Atlanta, Ga., host director.

## Friendship (Oktibbeha) increases cooperative gifts five-fold

Bold Mission Thrust is having an impact on Southern Baptist churches, large and small, city and rural. Friendship (Oktibbeha) is an average Mississippi rural Southern Baptist church. During 1984, it gave \$300 to the Cooperative Program. The 1985 church budget increased its gifts to \$1,935, which is over 500% increase. The church's associational gifts were also increased from \$180 in 1984 to \$829 in 1985.

John McMullen is the pastor.

## 1st, McComb, goes to Ohio

(Continued from page 4)

go and work with the local leaders in developing a Bible study and discipleship program.

First Baptist and Highland Baptist will work jointly to secure a pastor for the new mission church. Both churches will continue to support and encourage the people of the Sawmill Road area until they have been able to firmly establish a church.

Even the clock passes the time by keeping its hands busy. — The Galva (Ill.) News

### Catherine Allen tells forum

## Controversy is not about doctrine, but about stewardship and cooperation

DALLAS — Five Southern Baptists representing Southern Baptist Convention agencies, universities, and local churches addressed a variety of issues including convention political activity, soul competency and integrity in preaching at the second annual SBC forum at the Dallas Convention Center.

More than 5,000 attended the meeting, more than doubling last year's attendance of 2,000.

The forum was developed as an alternative for clergymen to the Southern Baptist Pastors' Conference which attracted about 20,000.

William L. Self, pastor of Wieuca Road Baptist Church, Atlanta, drew the longest standing ovation when he claimed that he believes "we're not dealing at this convention with who's going to be our next presiding officer. We're dealing with bigger issues and larger issues than that."

"I firmly believe that we're dealing with some kind of coalition between certain political groups and certain religious groups, because the political groups want access to the resources of our convention."

He estimated that the SBC has \$2

billion worth of institutions at stake, and he warned that "there may not be anything there" if the coalition is allowed to take control.

Catherine Allen, associate executive secretary of the Woman's Missionary Union, Birmingham, Ala., also received several standing ovations from the crowd.

Allen, speaking on "The Doctrine of First Things," asserted that the current denominational controversy is not about doctrinal disputes, but rather about stewardship and cooperation. Southern Baptists as a whole must join with the WMU to support the Foreign Mission Board as evidence of that stewardship and cooperation," she said.

"We pray for missionaries every day. It's our ritual, and we like it that way. We know what they believe, and we know what they're doing. And we are going to have the fury of a feline mother if they and their leaders are accused or abused or made to feel anxiety about their support."

Claiming soul competency as the bedrock Baptist principle and single most important contribution of Bap-

tists to religious thought in the world, Walter Shurden of Macon, Ga., said soul competency stands as a safeguard against intimidation, coercion, and even peer pressure.

Shurden, chairman of the Department of Christianity at Mercer University, said there is no meaning in life apart from freedom.

Randall Lolley, president of Southeastern Seminary, Wake Forest, N.C., called for the pastors to practice integrity in their preaching.

"Integrity in preaching focuses on God's word. Jesus preached with appropriate authority, emotion, and empathy and so must we."

Lolley added that integrity is formed around the words of scripture about the word of God.

"Preachers' words must be comparable to the Bible. Infallible truth is always more spirit than letter. God uses men to reveal truth."

Cecil Sherman, pastor of Broadway Baptist Church, Fort Worth, predicted that Southern Baptists are on the verge of "losing the dream," and said the denomination needs a "transfusion of idealism," encouragement,

and personal healing.

He urged the Forum audience to continue striving to "tell the truth" in all matters.

"If we're ever going to get out of this mess, we're going to have to start using plain words in simple ways with no veiled meanings."

"Be careful, we are on God's business. The present crisis does not give us the right to change the rules. Sanity is going to return. This is the time for Southern Baptists to be straight and true."

"We need to be responsible denominationalists whether anybody else is or not . . . Men and events may take you out of the mainstream, but nobody can take away your heritage, and no one can keep you from being a part of God's coming kingdom."

The SBC Forum had no budget to hold its meeting and Gene Garrison, pastor of First Baptist Church, Oklahoma City, who presided at the meeting, announced that the costs for the facility and reception Monday evening were \$22,000.

During the offering more than \$23,000 was collected in addition to \$2,000 currently on hand.

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# Yazoo City youths minister in mountains

Young people of Yazoo City's First Baptist Church travel on alternate years to various parts of the country to participate in a mission tour. In 1983 their travels took them to the beaches on a 10-day mission tour of Florida, and included Daytona Beach. This year's mission trip will be to the mountains of east Tennessee.

The group left June 16, on their way to Gatlinburg. They are working for a week with home missionaries, Bill and Cindy Black, in Smoky Mountain Resort Ministries. During the day the young people will visit campgrounds and conduct Bible Clubs, Vacation Bible Schools, share their personal witness, and in other ways minister to the campers, primarily children.

Each night the mission tour choir will present outdoor concerts. They will sing patriotic songs, songs from the Fifties, a John Denver medley, "Surfin' With Jan and Dean," and

sacred and gospel numbers.

Young people making the trip to Gatlinburg are Tim Young, Lee Hood, Alton King, Terry Freeze, Dan Loflin, Brian Bazemore, Chuck Myers, Charlie Loflin, Gerald White, Jeff Holeman, Paul Grisham, Mark Conger, Joe Glascoe, Paul Nelson, Ashley Grisham, Jonella Homer, Misty Moore, Jo Carol Bryan, Katy Clower, Malinda Walker, Angel Stricklin, Jo Jo Leister, Nona Walker, Pam Dew, Wendy Edwards, Jerri Barnett, Sherry Hayman, Robin Sikes, Sheryl Hutchinson, and Beth Parker.

Adults with them include Ken Hall, minister of activities at First Church, and Jim Yates Jr., summer intern in the activities ministry. Mr. and Mrs. Benton Hayman, Mr. and Mrs. Cecil Lee, Mrs. James A. Henley Jr., and Gene Mangum. Carman Henley and Jason Hayman will also be making the trip with the group.



## Meridian JC recognizes BSU

Meridian Junior College BSU students Missy Everett, missions chairman; Denise Spears, social chairman; and Nina Sheives, president, hold the banner which recognized the Baptist Student Union as one of nine outstanding student organizations on campus for 1984-85. This marks the third consecutive year BSU has been honored with this achievement award. These three students were also among those listed for the 1985 "Who's Who Among Students in American Junior Colleges," as well as Spears receiving the H. M. Ivy Award, the highest honor received on campus. The recipient of this award delivers the commencement address at the graduation ceremony.

# Women in ministry . . .

(Continued from page 9)

future. "Our gaze and our yearning efforts should be toward the horizon God places before us rather than a stultifying preoccupation with days gone by."

New steering committee members elected this year to serve two-year terms were Elizabeth Barnes of Cary, N. C.; Elizabeth Smith Bellinger of Waco, Texas; Debra Harless of Indianapolis, Ind.; Diane Eubanks Hill of Durham, N. C.; Meredith Neill of Greensboro, N. C.; Deborah Whinnand Stinson of Houston, Texas; Susan Lockwood Wright of Chicago, Ill.; and Karen Mitchum of Bradenburgh, Ky.

The convenor for the 1986 annual meeting is Ashley Cartwright Peak of Columbia, Mo., and Nancy Ellet Allison of Dallas is the recorder.

Armstrong and Barone work with Texas Baptist Public Relations.

## Revival Dates

**Beacon (Hattiesburg):** June 23-28; Sunday services 11 a.m., 7 p.m.; 7:30 each evening during week; John Merck, evangelist from South Carolina; Jimmy Walters, music director; Cecil Hathorn, pastor.

**Pulaski, (Scott):** June 23-28; Sunday services, 11 a.m. and 1:30 p.m.; Mon.-Fri. services, 7:30 p.m.; evangelist will be Ken McLeMore, First, Lake; music director will be Scott Thomas, Springfield; Bob Smith, pastor.

**Sebastopol, (Scott):** June 23-28; morning services, 11:00; nightly services, 7:00; covered dish Sunday after service; Bobby Waggoner, evangelist; Jim Beamon, music evangelist; John Sharp, pastor; Eddie Steadman, music director.

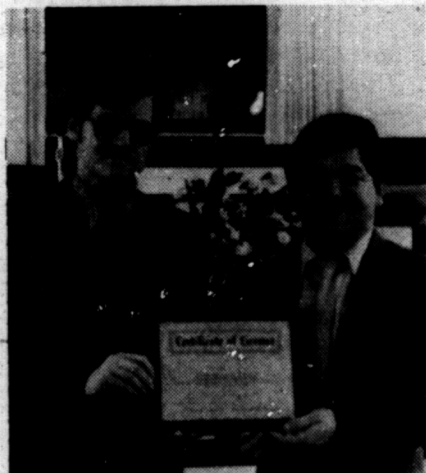
**Wanilla (Lawrence):** June 23-28; Ricky Gray, pastor, Hillsboro, evangelist; Sunday services, 11 a.m., 1:30 p.m. and 7:30 p.m.; lunch being served in fellowship hall; services daily at 7:30 p.m.; Jody Lightsey, pastor.

**Calvary (Scott):** June 23-28; Sunday services 11 a.m.; 7 p.m.; 7:30 each evening during week; Terry Runnels, evangelist; Reggie and Debbie Daugherty, song director and pianist; H. C. Bailey, pastor.

**Unity, Leakesville (Greene):** June 23-28; homecoming on Sunday with dedication of Fellowship Hall and covered dish luncheon following the morning worship service; Lamar Ball, evangelist; Jimmy Preachers, music evangelist; services 7 p.m.; Mike Woods, pastor.

## Names in the News

**MILL VALLEY, CALIF. —** Thirty-eight students, faculty, and staff members of Golden Gate Baptist Seminary were presented awards for a variety of achievements during the seminary's seventh annual Honors Day Chapel service on May 23. Certificates were presented to 22 students selected for inclusion in the 1984-85 edition of "Who's Who Among Students in American Universities and Colleges." Mississippians selected for their outstanding accomplishments were Janie Cox, Raleigh; Kathy and Bob Dent, Holly Springs; and David Tate, Gulfport.



Randy Kallenback, (left) was presented a certificate of license to preach the Gospel of Jesus Christ, May 12. Shown presenting the certificate is Jack DeMoney, pastor of Northside, Greenville.

## Homecomings

**Palestine, Rt. 1, Harrisville:** homecoming, June 23; Gene Douglas, pastor, speaker, morning worship service; dinner on ground and afternoon singing will follow the worship service; all offerings of the day will go to the cemetery fund.

## Cecil Cole, pastor, dies

Cecil Cole, retired Baptist pastor, died May 18, at 69. Cole, reared in Mantee, Miss., moved to Tate county



Cole

about 1933. He was a deacon in Flag Lake Church when he accepted the call to preach. Later this church called him to be pastor. He served Strayhorn Church, moved to Louisiana and then

back to Tate County to Wyatt Church. Later, Strayhorn called him again. He retired from this church in 1983. Ervin Brown, Northwest director of missions, states that Cole was always a part of all the associational programs and activities, served as State Board member for Tate County, in Northwest Association. At the time of his death, he was Chairman of the Associational Administration Committee. He had been serving recently as supply pastor and had revivals scheduled for this summer.

He had worked some in his garden Saturday morning, and lay down for a nap in the afternoon; his wife later discovered that he had died in his sleep. He is survived by his wife, four sons, Cecil Cole Jr., Arkabutla; Jim David Cole, Senatobia; Wayne Cole, Germantown, Tenn.; Ricky Cole, Senatobia; and a daughter, Mrs. Griff Walker of Wyatt.

## Truth will sing at 1st, Brookhaven

The contemporary ensemble "Truth" will be presenting a concert at First Church, Brookhaven, on Friday evening, June 21, at 8.

"Truth" has eight singers backed by a compact orchestra composed of five horn players and five rhythm players. Additional technicians round out the twenty member entourage.

**THE COMING PEACE IN THE MIDDLE EAST**, by Tim LaHaye; Zondervan Publishing Company, c1984; 189 pages, \$6.95.

Tim LaHaye believes that scripture closely predicts the events now occurring in the Middle East, as well as what will occur before that area realizes the peace that God has promised for centuries. "This earth has some exciting days ahead and one of the most unbelievable is the coming peace in the Middle East." He maintains, based on the prophecies of Ezekiel, that Israel will enjoy a period of negotiated peace with Russia and the Arabs before Russia breaks the treaty and attacks Israel. At that point, he says, God will miraculously intervene causing Russia's defeat and sparing Israel. That event will usher in a new age of peace and prosperity; the threat of world-wide communism will be destroyed in a single day; and the remaining world population will be ready for the good news of the gospel. "The destruction of Russia could be the most momentous episode in the last nineteen hundred years of human history. It will probably occur in your lifetime," LaHaye states.

The book includes a detailed explanation of Israel's history and destiny, as predicted in scripture, according to the author's viewpoint. The author lists the reasons for Israel's unrest, even though, he says, God instituted the land as a place of peace and prosperity. LaHaye points out the existence of Israel, as a modern nation, is miraculous in itself because of the national tragedies that have nearly destroyed her.

LaHaye includes a chapter on the ancient and modern configurations of each of the eighteen countries, comprising what is known as the Middle East. Each sketch gives the reader political, historical, geographical and economic information on a particular country.

The book addresses many of the most commonly asked questions concerning eschatology and includes detailed maps, charts, and art work to illustrate the author's point of view.

Reviewed by Alan Day, pastor, First, McComb.

**LAMPLIGHTER AND SON** by Craig Skinner (Broadman, 269 pp.). This is the story of Charles Haddon Spurgeon, who wrote many books and sermons, who preached for forty years and ministered to London's poor through 21 mission and service halls. It is also the less known story of his son, Thomas, who, exiled from home, wrestled against illness, fostered churches all over the South Pacific, erected his own tabernacle in Auckland, New Zealand, and was pastor for 14 years in his later father's church, the Metropolitan Tabernacle in London. It is a story, too, of Thomas' love for an Australian girl.

This book was released in 1984 in commemoration of the sesquicentennial of the birth of Charles Haddon Spurgeon.

The author is professor of preaching at Golden Gate Baptist Seminary, Mill Valley, Calif. He is a native of Australia. — AWM

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## Paul Jones challenges campus ministers

# "Lead students into awareness of social implications of faith"

DALLAS—Southern Baptist campus ministers explored their past and were challenged to confront ethical issues of the future during their two-day meeting here.

Southern Baptist students have become desensitized to the major ethical issues confronting society, claimed Paul Jones of Mississippi.

The college campus does not appear "alive and aware that there are ethical and moral issues which need to be addressed," charged Jones, executive director-treasurer of the Mississippi Christian Action Commission.

Jones addressed about 90 persons attending the eighth annual meeting of the Association of Southern Baptist Campus Ministries.

Jones said Baptist students seem concerned with outward forms of spirituality, primarily prayer and Bible study. Jones challenged campus ministers to lead students into an awareness of the social implications of their faith.

Jones lumped ethical issues into three broad categories: those which relate to human survival; those which relate to human failure; and those which relate to human responsibility.

By far the most serious issue confronting society is the threat of nuclear and chemical/biological warfare, Jones said.

For the first time in history global destruction is possible, Jones said. Yet this week, thousands of Baptists will come to Dallas, but only a handful will gather for a breakfast to discuss peace issues, he lamented.

The low attendance reveals the denomination's priority is not that of global peace, Jones said.

Failure to actively work for peace leaves an impression that individuals have the right to use whatever means they want to defend their interests, Jones said.

The nation's obsession with armaments has opened the way for some Christians to "willfully manipulate the political process" which may lead to annihilation in an attempt to fulfill their theological belief in a cataclysmic end to time, he added.

Media coverage has made Baptists more aware of those suffering from hunger, said Jones as he encouraged campus ministers to do more to confront world hunger than lead their students to save "quarters and dollars."

About 40,000 people worldwide die daily as a result of hunger, he contended.

Jones called on campus ministers to lead students to explore issues relating to the redistribution of the world's goods. He also challenged conference participants to do more than compete with other campuses for first place in hunger offerings to raise students' level of hunger awareness.

Jones said campus ministers must lead the fight against racism, national supremacy, and societal corruption, all issues relating to human failure.

A Southern Baptist religious educator called on campus ministers to lead students to a faith that frees their mind as well as their soul.

Philip H. Briggs, professor of youth education at Southwestern Baptist Theological, Fort Worth, asked the group to stretch the minds of students by allowing them to question and examine their faith.

"The degree to which a student goes through the questioning process is equal to the degree to which we give them permission to question," explained Briggs. "Often the church has said to adolescents (they may) ask questions about anything except sex and the Bible."

Adult faith grows out of the alternating doubts and affirmations that characterize productive thinking, Briggs added. "Productive thinking can only happen in the person who is intellectually growing."

"Doubt is not an enemy, but a friend of understanding," he said. "Healthy doubting keeps faith relevant and dynamic."

While diversity may flourish on the college campus, it is the root of Southern Baptists' current controversy, charged church historian Walter Shurden.

Shurden, chairman of the department of Christianity at Mercer University in Macon, Ga., told the group that diversity had become "tantamount to liberal in the Southern Baptist Convention."

But Shurden said diversity is at the heart of the 14.3 million member denomination's history.

The American experience, shaped by "pluralism, diversity and dissent," Baptist distinctives primarily the soul competency of every believer, and the

denomination's own history of diversity traditions brought nurture diversity within the SBC, said Shurden.

Bob Ford, campus minister at Jacksonville State University in Alabama was elected president elect. He actually will not take office until June, 1986.

Frank Cofer, director of metro Chicago student ministries, took office as president for the new year. He was elected by the 182-member association last year.

The group re-elected Bill Neal, who works with the Georgia Baptist Convention's department of student work, Atlanta, vice-president of administration.

They also elected Wil McCall, campus minister at University of Southern Mississippi, Hattiesburg, vice-president of membership; Jan Fuller, campus minister at Yale University, New Haven, Conn., program vice-president; and Steve Hollaway, campus minister at Columbia University, New York, publications vice-president.

The association also voted to keep full membership to the organization limited to Baptist campus ministers.

He encouraged campus ministers to integrate personal integrity, professional accountability and family responsibility into their role.

Jones challenged participants to raise up a generation of students willing to be advocates for the disenfranchised of society.

"Our call is to become the voice for those who don't have a forum, the hands for those who've had their hands amputated by indifference, and the feet for those who've been crippled by despair."



## Campus ministers officers

Elected to lead the Association of Southern Baptist Campus Ministers for 1985-86 were Wil McCall, vice-president for membership, University of South Mississippi, Hattiesburg; Jan Fuller, vice-president for program, Yale University, New Haven, Conn.; Steve Hollaway, vice president for publications, Columbia University, New York City; Bob Ford, president-elect, Jacksonville State University, Jacksonville, Ala.; Frank Cofer, president, Baptist Student Ministries Director, Chicago Baptist Association, Chicago; Bill Neal, vice-president for administration, Georgia Baptist Convention, Atlanta (not pictured). — Photo by Tim Fields

## Nearly half of Americans had spiritual experiences

PRINCETON, N.J. (EP) — Forty-three percent of the U.S. public has experienced unusual and inexplicable spiritual religious experiences, according to a recent nationwide Gallup survey.

These feelings range from nature-inspired feelings of awe, to out-of-body experiences, to answered prayers, and have generally had a positive impact on people's lives.

Those interviewed were asked "Have you ever been aware of, or influenced by, a presence of a power — whether you call it God or not — which is different from your everyday self?" In the U.S. 43 percent responded that they had felt a presence. More women (47 percent) than men (38 percent) responded positively. College graduates were the most likely to report spiritual experience. Half of those who said religion was very important in their lives reported an unusual spiritual experience.

The most common experience reported was a general feeling of the presence of God (21 percent), followed by a guidance or help from God (11 percent). Six percent cited answered prayer as a supernatural experience.

The results of these supernatural experiences were generally positive. Only seven percent said it had no effect on their lives; 15 percent said it strengthened their belief in God.

## Ferrell will enlist preachers for missions, while on furlough

Curtis Ferrell and his wife, Deanie, and daughters, Melissa Suzanne and Cristina Lynn, will be in Mississippi for their 1985-86 furlough.

He will be an assistant to one of the Foreign Mission Board's consultants in the Missionary Enlistment Department. Said John Floyd, director of that department: "Our primary task is to enlist preachers for general evangelism/church planting assignments overseas. We are appointing between 50 and 60 new general evangelists each year when we need to be appointing at least 200 of them a year."

Ferrell and his family will be in Mississippi from August, 1985, until August, 1986. Their address will be c/o Broadmoor Baptist Church, 715 East Northside Drive, Jackson, Miss. 39206. "He will have a travel budget," said Floyd, "so he will be available for programs where preachers are gathered without any travel expense from those planning such programs."

Ferrell, born in Alabama, grew up

in Argentina, the son of Bill and Opal Ferrell, Southern Baptist missionaries. He received the B.A. degree from Mississippi College, master of divinity from Southern Seminary, and doctor of ministry degree from New Orleans Seminary.

He served three summers in Connecticut and Massachusetts as a missionary. Before appointment, he was Spanish pastor at Broadmoor Church, Jackson.

Curtis and Deanie (who was Deanie Bolls of Jackson) are serving in Cuenca, Ecuador, where he is a general evangelist.

R. B. Gunter, in 1921 began an eighteen year period of service as executive secretary of the Mississippi Baptist Convention Board. He began his work at a time when a financial recession had brought about a crisis in the operation of most of the convention's agencies.



## Award carries Holy Land trip

A Mississippi native was honored with a special award during commencement exercises at Midwestern Seminary, Kansas City, Mo., June 1.

Mark Wesson Gregory, from Carthage, received the Wanda J. Keatley Award for excellence in biblical backgrounds and archaeology. The award carries with it a free trip to the Holy Land for the recipient and his spouse.

Gregory, who also was president of the 1985 graduating class, and his wife, the former Jan Elizabeth Thomas of Vicksburg, both were graduated with highest honors.

They are pictured with N. Larry Baker (far left), Midwestern's academic dean, who presented the award.



# Baptist spokesman Dunn faults Reagan tax plan

WASHINGTON (BP) — Baptist spokesman James M. Dunn has faulted President Reagan's proposed tax reform program for seeking to eliminate tax deductions for contributions made to charity by non-itemizing taxpayers.

Reacting to Reagan's long-awaited blueprint for streamlining the nation's massive tax code, the Baptist Joint Committee on Public Affairs executive director praised retention of the deduction for charitable contributions for taxpayers who itemize, but criticized the plan's failure to provide a deduction for non-itemizers.

"If, as predicted, 84 percent of the taxpayers opt not to itemize, the removal of all incentives for charitable giving for non-itemizers could seriously discourage voluntary support for the private sector," Dunn said.

"A certain callousness and apathy mark the zeal of tax reformers who do not take into account the impact on the churches and other charities. Those who give generously to bear much of the human needs burden of our country are entitled to deductions for charitable contributions."

In a 461-page document entitled "The President's Tax Proposals to the Congress for Fairness, Growth, and Simplicity," Reagan reversed his own Treasury Department's original plan to allow only those gifts exceeding two percent of the itemizing taxpayer's

adjusted gross income. Although rumors persisted in Washington the revised plan would trim the threshold to one percent, Reagan's finished product maintained the present practice of full deductibility.

At the same time, however, the plan holds fast on the administration's determination to eliminate any deductions for taxpayers who do not itemize. Because of the announced intention to simplify tax filing for most citizens, experts in Washington estimate the fraction of taxpayers who do not itemize may increase from the present two-thirds to four-fifths or more.

Under current tax law, non-itemizers were allowed to deduct 25 percent of the first \$300 given to charity in 1984. For tax year 1985 a 50 percent deduction on all gifts is scheduled, with a 100 percent deduction on all contributions scheduled for tax year 1986. Under the Reagan plan, the 1986 provision would be repealed.

Besides reversing the Treasury Department's original proposal last fall to curtail the deduction for charitable contributions, the new Reagan plan also scrapped Treasury's announced intention to disallow clergy housing allowances as tax-free income.

A budget is what you stay within if you go without.

Patience is the ability to put up with people you'd like to put down.

Alan Day has resigned as pastor of the First, McComb. He is going to First, Edmond, Okla. He has served the church in McComb since September 1981. During his ministry, the church has grown from 1044 to 1453 enrolled in Sunday School and has baptized 216.



Day



Moore

Woolmarket Church, Biloxi, has called M. L. Faler, Watson Chapel, Pine Bluff, Ark., as pastor. Faler has accepted the call and will be on the church field beginning June 30. Woolmarket Church will be having fifth Sunday dinner on the ground and quartet singing in the afternoon on that day. Ben Clark, chairman of deacons, is calling for record breaking Sunday School and worship attendance to welcome the new pastor.

Keith May is summer Christian Life Center director at Morrison Heights Church, Clinton.

Ken Nick has been called as minister of music at Mt. Zion, Lincoln Association. Nick is a native of Memphis. He is married to the former Gwyn Wise of Ackerman. They live in New Orleans, where he is a seminary student. He began his ministry at Mt. Zion on May 5.

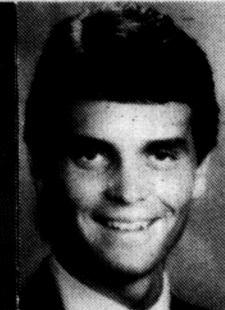


Nick

Spring Hill, Copiah Co., has called Joey Hart as minister of music and youth activities, effective June 16.



Gunn



Floyd

Temple, Hattiesburg, has added two young men to their staff for the summer. They are Frank Gunn and Jeff Floyd. Gunn is the part-time summer youth assistant. He is a student at William Carey College and is a senior biblical studies major from Biloxi. Floyd is the part-time summer children's worker. He is a sophomore Biblical studies major at William Carey College. He is from Greenwood.

First, Long Beach, has called Gary Rayburn to serve as pastor of a new mission church in North Long Beach.



Rayburn

Rayburn is a native of Gulfport and a 1985 graduate of Mississippi College. He plans to attend New Orleans Seminary in the fall. Rayburn is married to the former Nancy Robinson of McComb and they have four children. David Spencer is pastor.

Elam, (Yalobusha) has elected Larry McDaniel as interim pastor. He attended Clarke College and has been in the ministry 15 years. McDaniel and his wife, Joan, live in Grenada, and are the parents of two daughters.

Kittiwake (Gulf Coast) has called Tim Miller, a first-year student at New Orleans Seminary, as pastor.



Miller

Miller is married to the former Lane Ann Richards of Adairville, Ky., and is the son of Mr. and Mrs. J. B. Miller, who formerly served in Mississippi but is now in Columbia, Tenn. Kittiwake is a mission of First, Long Beach, David Spencer, pastor.

## THE VILLAGE VIEW



FROM  
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## Gifts of Honor and Memory April 26 - May 25

A portion of The Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

J. J. Meyers  
Mrs. Essie F. Meyers  
Mr. William Moblitt  
Mrs. James F. Duncan  
Charlie Watt Morgan  
Mrs. James Greene  
Katherine Graves Morgan  
Rex & Leslie Shannon, Rex, III  
& Heather  
Jim & Sarah Pilgrim  
Mr. & Mrs. Hiram Walters  
Ernest & Libba Currey  
Mrs. Thomas W. Crockett  
Mr. & Mrs. Chris Beggerly  
Mr. & Mrs. William J. Breed  
Mr. & Mrs. Michael F. Harris  
Mr. & Mrs. Glenn Crowe  
Mrs. Lucie Lutken Morgan  
Rex & Leslie Shannon, Rex, III  
& Heather  
Ernest & Libba Currey  
Mr. & Mrs. Hiram Walters  
Jim & Sarah Pilgrim  
Mr. & Mrs. William J. Breed  
Mr. & Mrs. Michael F. Harris  
Mr. & Mrs. Chris Beggerly  
Mrs. Thomas W. Crockett  
Mr. & Mrs. Glenn Crowe  
Gen George A. Morris  
Frank J. Pajerski  
Mrs. Billie Sue Morton  
Mr. & Mrs. Jack D. Berry  
Simon W. Murphy  
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Mr. & Mrs. Charles Kimzey  
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# Baptist Record

- Life and Work: *Fidelity in economics*
- Bible Book: *Jesus' ministry on the cross*
- Uniform: *The Lord's complaint*

## Jesus' ministry on the cross

By Bill R. Baker  
Luke 23:26-49

The ministry of Jesus on the cross was a ministry to sinners. This ministry may be studied in light of three events that occurred while Jesus was on the cross — receiving the sinner, suffering for the sinner, and opening the door for the sinner.

**Receiving the sinner (v. 43).** The penitent thief heard a word of hope when Jesus said, "Today shalt thou be with me in paradise." The ministry of Jesus is a ministry of hope because he receives sinners. There is the possibility that the thief did not understand what Jesus meant when he used the term "paradise." However, he certainly understood when Jesus said, "with me." After all, it is the presence of Jesus Christ that creates a paradise and, in fact, there is no way to create a paradise without his presence.

There is no better illustration of salvation by grace than the conversion of the thief on the cross. He could do no good works; he could not even be baptized. Salvation is God's gift through Jesus Christ and is neither earned nor deserved but can only be received.

**Suffering for the sinner (v. 44).** From the sixth hour until the ninth hour there was "darkness over all the earth." Jesus fulfilled the type of the brazen serpent presented in Numbers 21:8-9. In order to make brass, copper is melted and solid pieces of zinc are added to the melted copper. The zinc melts rapidly; consequently, charcoal is usually placed over the mold in order to reduce the heat loss. The writer has observed Sam Gore, Chairman of the Art Department of Mississippi College, making brass.

The heat escaping from the mold was so intense that special coverings for the hands and head were required. When Gore began to cover the mold with black charcoal to prevent heat loss, one could only think of that day when from the sixth hour until the ninth hour there was darkness over all the land. Here at this place of judgment Jesus Christ experienced no relief from the intensity of suffering for the sinner.

**Opening the door for the sinner (v. 45).** While Jesus was hanging on the cross, the "veil of the temple was rent in the midst." The veil was a con-

spicuous furnishing in the Temple and served to separate the Holy of Holies. One is not left in the dark regarding the symbolism of the veil, for the Bible states, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Hebrews 10:19-20).

Beyond the veil was the Holy of Holies which contained the Mercy Seat and here God met with man. By tearing away the veil the way was opened for the sinner to come before God. It is interesting that when the mob shouted, "Away with him! Away with him!" They did not understand that only by doing away with him could there be a way for the sinner.

The centurion, carefully observing the events of Calvary, said, "Certainly this was a righteous man" (v. 47). Truly Jesus was a righteous man, but he was much more. He was the right man! The right man to receive the sinner, suffer for the sinner, and open the door for the sinner.

Baker is pastor, First, Clinton.

## The Lord's complaint

By W. Levon Moore  
Micah 6:1-8

Our scripture passage for this lesson sets forth the Lord's complaint against Israel and Judah. The prophet, Micah, expressed the reasons for God's unhappiness with his people, and presented his case against them.

The name Micah means "Who is like Yahweh?" Since nothing is known about his family, he evidently was a peasant. It is known that he lived in Moresheth-gath, a town located southwest of Jerusalem, about twenty miles west of Tekoa, the hometown of the prophet, Amos.

Micah, who lived and prophesied in the 8th Century B.C., was one of the strongest of the minor prophets. He had a very sensitive social conscience, and directed much of his message toward the ruling class and men of wealth. He deplored the social injustices, greed, and wickedness of his day.

His major concern was the Assyrian threat at 711 B.C., and the threat of moral corruption and decay within Judah and Israel. He is said to have been the first prophet to predict the total destruction of Jerusalem.

The focal passage for today is considered to be one of the most significant passages in the Old Testament. It deals with three basic topics.

**I. Controversy between God and his people (vs 1-5)**

God was bringing his people to trial for breaking his covenant. The whole earth seemed to be envisioned as a courtroom where the trial was to take place. The mountains, the hills, and the foundations of the earth were called as witnesses.

A loving, compassionate appeal was made in verse 3. Pleadingly, God asked, "O my people, what have I done unto thee? And wherein have I wearied thee?" He urged the people of Israel to testify against him, but they made no response.

God asked the people of Israel to consider his acts of mercy and goodness in the past. He asked them to recall how he brought them out of Egyptian bondage and redeemed them out of the house of servants (v. 4). He suggested that they were a slave people, but had been brought to a nation of free people.

Israel was urged to remember all these mighty acts of God in order to know that his intention was not to weary them, but to redeem them. All these remembrances brought before them in the controversy were "that ye may know the righteousness of the Lord." (v. 5).

**II. Call for guidance in worship (vs. 6-7)**

Note the series of questions raised as guidance was sought for the best procedures of worship. "Wherewith shall I come before the Lord, and bow

myself before the high God? Shall I come before him with burnt offerings, with calves of a year old?" (v. 6).

The question then was asked "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" (v. 7). It is difficult to know at this point whether the questioner was stressing a larger and larger extravagance in sacrifices; or whether there was an expression of complaint against God, indicating that God was too hard to please. There is an apparent sense of sarcasm here, suggesting that the people thought they had done everything possible in their efforts to worship God, but found it impossible to please him.

**III. Content of true religion (v. 8)**

Following these questions on the part of the people concerning what might be acceptable to God in worship, the prophet spoke with God's message for the people. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God?" (v. 8).

Rather than attempt to define for the people the number or type of sacrifices to be made in worship, the prophet came to the crux of the matter and pointed out that the essence of true religion is an attitude of the heart which results in actions of justice, love, mercy, and humility.

The chief emphasis of this verse is upon the need for a religious expression which recognizes the importance of being rightly related to God and to one's fellow man. God is stressing the fact that outward form and ceremony are not as important as inner attitudes and commitments.

Is it possible that the Lord may have legitimate complaints against modern worshipers who substitute form and ritual for inner surrender to the will of God?

Moore is director of missions, At-tala Association.

## Fidelity in economics

By James F. Yates  
Malachi 3:2-10

**A refining process (3:2-6)**

Malachi emphasizes both the severity and the healing effects of the coming judgment. He begins by warning any who might regard the Lord's coming as automatically assuring blessing and honor for them. The prophet envisioned the day as a time which none could endure and whose coming would mark the presence of One before whom none could stand (v. 2). Contrary to Amos, Malachi does not see God's judgment as destructive of either leaders or people. He sees its purpose as cleansing or purifying, rather than destructive. He uses two well-known trades, the refining of gold and the cleansing of clothes, to present in symbolical fashion the idea to his people (v. 3). Burning like fire and cleansing like lye, he will separate the true from the false and the good from the evil.

God's judgment will fall first upon the priests since they are the most highly privileged, the most responsible, and consequently the most guilty. When this judgment has done its purifying work upon them, then Judah's offerings will again be acceptable to the Lord as in the golden days of old (v. 4).

But the people are not less guilty than the priests; so to them also God "will draw near . . . for judgment" (v. 5a). The very ones who presumed that the Lord was far off will find him very close indeed.

Looking more deeply into the human heart than some of his predecessors, he saw that contempt for the symbols of religion may not be a sign of spiritual emancipation, but

the symptom of a profound contempt for religion and morality itself. But like the greatest of his predecessors, he regards sins against the social order as the sins with which God is most particularly concerned. In this list (v. 5), only sorcery might be classed as a "religious" sin; all the others are social, and the prophet lays chief emphasis upon the wickedness of those who exploit the weak and helpless. In the court which will be set up, God will be both the judge and the principal witness, and he will execute judgment without delay. Malachi saw an inseparable link between personal faith and social justice. Neither had integrity without the other.

Verse 6 states the reason for the cleansing described in the earlier verses: "For I the Lord do not change." God's nature is unchangeable; he is always the same as regards his attitude toward evil. But he is also unchanging in his love and compassion for his own. God purifies Israel, but he will not utterly consume them. Even his judgments are acts of mercy.

**Tithes and offerings (3:7-10)**

This is perhaps the best-known passage in Malachi and, in many ways, the least understood. The prophet takes up another evidence of Israel's failure to respond to God's love, their failure to pay the tithe. The terms of the covenant with God required the payment of the tithe, or one-tenth of their increase.

This tithe was given for the support of the priests. The matter of most importance here, however, is not the tithe itself, but obedience to God. In failing

to comply with this requirement, the people were disobedient. It was this defect in character which grieved the heart of God.

When Malachi accused the people of robbing God, he used a verb which means to supplant, to cheat, or to defraud. If anyone had asked them why they held back their tithes and offerings, they probably would have responded that it was because times were so hard. It is easy for people to get the idea that they have too much to lose to become good stewards of their material possessions. However, increasing one's wealth by robbing God is hardly worth the cost, or it inevitably leads to greater spiritual poverty.

A curse had fallen upon the whole nation because of the withholding of the tithes and offerings (v. 9). Israel is to demonstrate her obedience by bringing the "full tithe into the storehouse." Israel's failure to receive God's blessings was due solely to her failure to deserve them. So the Lord says, "put me to the test and see if I will not shower upon you blessings in such abundance that you will have more than enough for every need."

The Lord's purpose to bless Israel in response to her obedience is expressed in bold metaphor. He would open the "windows of heaven" and "power down" for Israel an unlimited blessing (v. 10). The Hebrews conceived of the windows of heaven's openings set in the sky, through which God controlled the supply of water that fell. What was promised here was an abundant supply of rain for the farmer who was faithful in tithing.

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